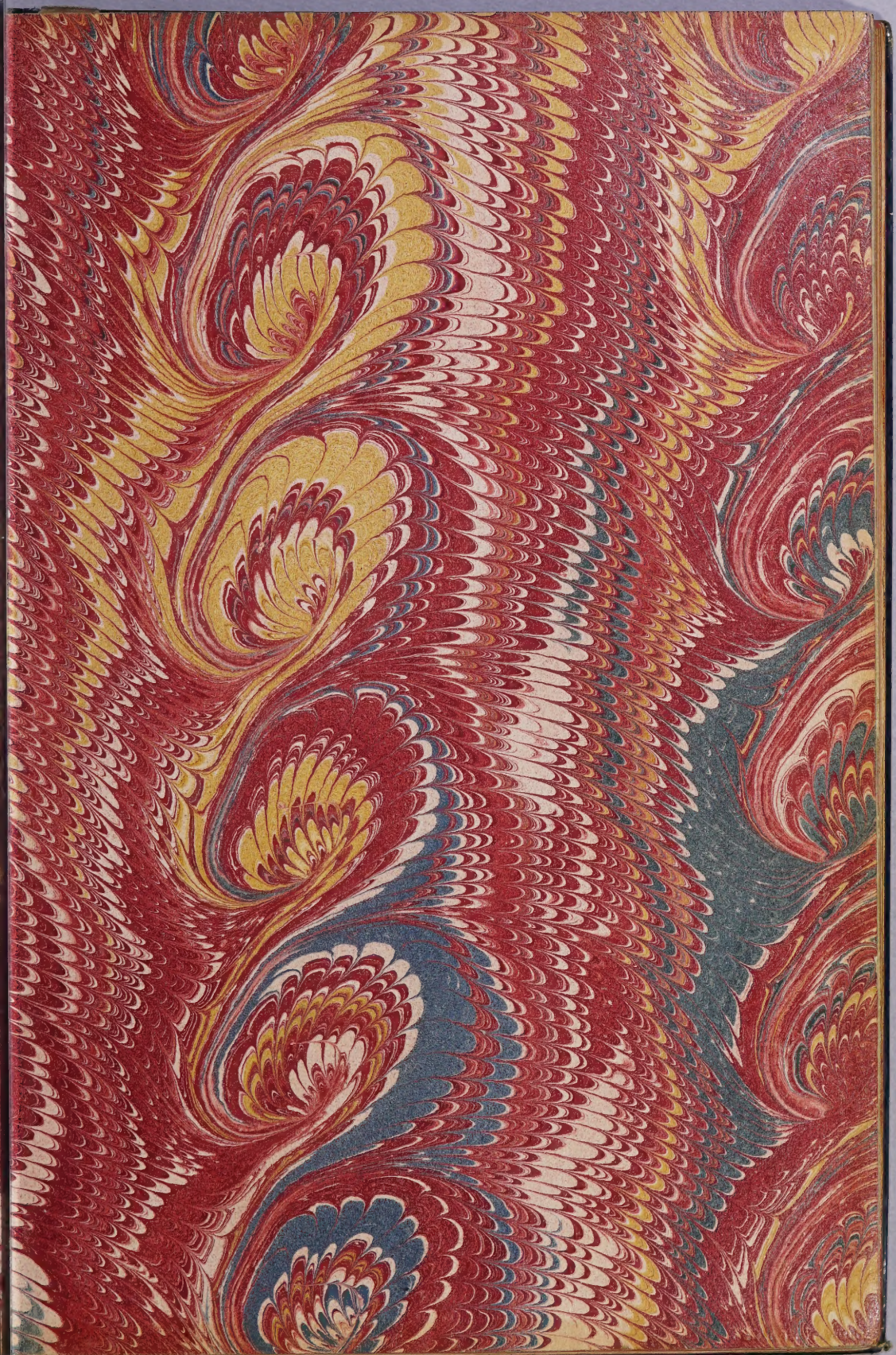




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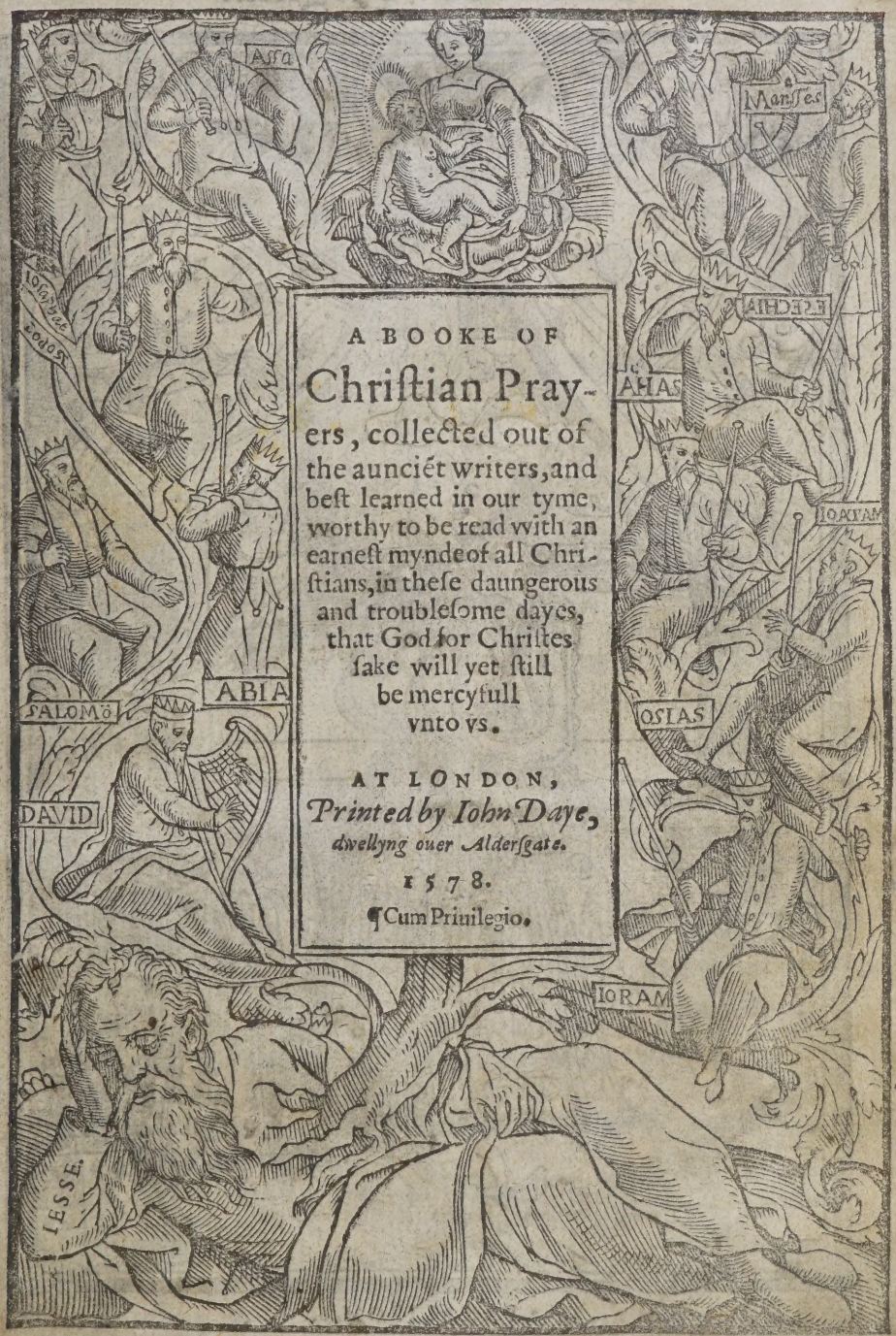


C 11

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BOUND BY RIVIERE



A BOOKE OF

Christian Prayers, collected out of the aunciét writers, and best learned in our tyme, worthy to be read with an earnest myndeof all Christians, in these daungerous and troublesome dayes, that God for Christes sake will yet still be mercyfull vnto vs.

AT LONDON,
Printed by Iohn Daye,
dwellyng ouer Alderſgate.
1578.
¶Cum Priuilegio.

Elizabeth Regina.



2. PARALIPOM. 6.

℣ *Domine Deus Israel, non est similis tui Deus in cœlo & in terra, qui pacta custodis & misericordiam cum seruis tuis, qui ambulant coram te in toto corde suo.*

RPJCB

To the Christian Reader, zeale and knowledge in true and harty prayer through Christ Iesus.



Dauid, a Prophet and a Prince, to whom the lord had done many, great, & singular benefites, bethought him selfe, not so much to increase thē by vse, as to requite them by thankes. He therefore, willing as a Prophet, & able as a prince, but not able in deede, though willing so to doe, opened his good hart, and sayd: *Quid retribuam Domino?* What reward shall I geue vnto the Lord? Being resolued, he answered: I will receaue, I will call, and I will pay. *Psal. 116.*

Doe thou the like (Christiā Reader) which art as farre indebted as euer he. And seeing that Iesus Christ him selfe calleth, saying: Come vnto me all you that labor, and are laden, and I will refresh you. *Mat. 11.* Answere thou, I come, Lord Iesu, I come. I come, and will pay my vowes, promysed to thee in the presence of all thy people, euen in the Courtes of thy house, when I was receaued into the houshold of faith.

I come, and will pray and prayse thee for al thy benefites. I come, and will harken to thy blessed word, and keepe the same. I come, and will receaue ỹ cup of saluation, at thy holy table, in remēbrance of thy death, & thanksge-

uing. In this sort, & so many waies, by Baptisme, by prayer, by hearing his blessed word, by frequenting his table, must we come vnto him, and that with a liuely faith. The Spirite is willing, but the flesh is weake. *Mat.* 26: come vnto him therfore, especially by prayer. Pray that he would strengthen both flesh, and Spirite.

And thinke it not superfluous to pray, because God already knoweth what we neede, and what we will aske. But pray, because God hath commaunded. *Luke.* 8. Pray to humble thy selfe before the feete of his maiestie. Pray because thou doest hourely want that grace, which he will assuredly geue. Pray therfore that you may haue, *Mat.* 7. And pray, least you fall into temptation. *Luke.* 12.

And because God vnderstandeth, pray not thou therfore in a language which thou vnderstandest not, but with Spirite and Vnderstanding. 1. *Cor.* 14. Not with mouth and lippes onely, but with the hart. *Mat.* 15. For the spirite also helpeth our infirmities, making requeste for vs with sighes which cannot be expressed. *Rom.* 8 As Anna, and Mary Magdalen, with teares from a groning hart, & spake nothing. 1. *Reg.* 1 *Luke.* 7. For God must be worshipped in spirite and truth. *Iohn.* 14. And pray not with much babling, and vayn repetition. *Math.* 6. Neither be rash with thy mouth, neither let thy hart be hasty to bring forth a word in the sight of God: for God is in heauen, and thou art in earth, & therfore let thy words be few. For as a dreame commeth by multitude of busines: so is the voice of a foole in the multitude of words. *Eccle.* 5.

Prepare therfore thy selfe, and soul to pray. *Eccle.*18. with teares. *Mach.*5. with watching, *Col* 4. with almes. *Act.*10 with fasting. *Luke.*1. as ỹ Niniuites. *Iona.*3. as Dauid. 2. *Reg.*2. as Daniell. *cap.*9. For with fasting prayer is good. *Tob.*12 Which exercises, as they are the only meanes, not onely to excite and stirre vs vp to pray, but also to make them acceptable before God through Iesus Christ: so also a great care & diligence must be vsed of vs, to vse the same, not of constraint, but willingly geuing our selues therunto. *Luke.*5. without ostentatiõ. *Mat.* 6. praying continually. *1. Thessal.*5. without ceasing. *Col.*1. as the widow. *Luke.18.* and as the woman of Canaan. *Mat.*15. Praying alwayes. 1. *Thess.*1 and at al times, day and night. *2. Tim.*1. in all places, euery where, 1. *Tim.*2. in the Temple, and congregation. *Act.*22. and that bare headed. 1. *Cor.*11. at home in thy chamber secretly. *Mat.* 6. in thy bed. *Psal.*6. at meale and meate. *Mat.*26. morning and euening. *Psal.*44. abroad in the field. *Luke.*6.

The Scripture is full of examples. Peter prayd in the vpper part of the house. *Act.*10. Eliseus aboue in his chamber. 4. *Reg.*4. Danyell in the kinges chamber secretly. *Cap.*6. and among the Lyons. *Dan.*14. Moyses in the wildernes. *Iosu.*2. Ezechias the king in his bed. *Esay.*34. Ionas in the whales belly. *Cap.*3. Christ in fieldes and gardens. *Math.*26. and on his cros. *Mat.*27. For the place of prayer is not materiall. *Ioh.*4. I meane of Priuate prayer: in which consideration, pray in all places, & at all times, whether it be seuen times a day with Dauid. *Psa.*118. or thrise a day with

Danyel *Cap.6.* whether on the Sabaoth day, or at the ninth houre, especially when Gods Spirite shall moue thee so to doe. For at any such time to defer thy prayer, vntill thou find a better place, to sitte, stand, or kneele, is as much, as to hinder (if not to quench) Gods Spirite. Now it followeth to whom we must come. To me (sayth Christ) for without me you can doe nothing. *Ioh.15.* whatsoeuer you shall aske the father in my name, it shall be geuen you *Ioh.16.* Come **to no earthly man,** for cursed is he that putteth his trust in man. *Ier.* 17. and who shall deliuer his brother, or make agreement with God for him? *Psal.49.* Come **to no heauenly saint.** For Christ is our onely Mediator and intercessor betweene God and vs. 1. Tim. 2. and whom haue I in heauen but thee **saith Dauid?** *Psal.33.* Come **onely vnto him therfore. And why to him only?** For in him the Father is well pleased. *Mat.3.* No man can come to the Father, but by him. *Ioh.14.* **He onely is present euery wher to heare the prayers of the whole world.** All power is geuen into his hands. *Ioh.5* **He onely knoweth the secrets of our hartes.**

But who shall come? Al you (saith he) that labour, and are laden. **How laden? Not with bags of gold, and brags of righteousnes.** For he came not to call the righteous but sinners to repentance. *Luke.5.* Presēt not therfore thy prayers in thine own righteousnes. *Dan.9.* **Play not the** Pharisie, **but pray as the** Publicane. *Luk.18.* **And albeit** God heareth not sinners. *Ioh.9.* **yet ꝑ is meant of desperate sinners, & malicious despicers of Christ & his Gospel: not of ꝑ repentant, in whom, as it is requisite there be no**

brag of righteousnesse: so is it as necessary, that there be a harty confession of vnrighteousnes, yealding to Gods mercy, and craving forgeuenes. Such, though they labor, & be heauy laden, yet let thē come. But how? with a true faith, nothing wauering, or doubting. 1. *Tim.* 2. *Iam.* 1. without fainting. *Eccle.* 7. For the Lord is nigh vnto all those that call vpō him faythfully. *Psal.* 145. According to your fayth be it vnto you, saith Christ vnto ỹ two blind men *Mat.* 10. What faith was ỹ? Do ye beleue, sayth Christ, that I am able to do this? we beleue lord say they. According to this faith they prayed for their eyesight, and had it. Pray thou in the same faith for thy soules health, & thou shalt receaue it. Perswade thy selfe that God cannot but performe (for Christes sake) all his promises of grace and mercy. Beleeue that Jesus Christ shed his hart bloud not only for our sinnes (speaking generally,) but for thy sinnes, and that he can, and will helpe thee. To such a one Christ him selfe sayth: What so euer you desire when you pray, beleue that you shall haue it & it shalbe done vnto you. But whē you pray (sayth he) forgeue if you haue ought a gainst any man, that your Father in heauen, may forgeue you. *Mark.* 11. So that with this faith must be ioyned peace & loue with our neighbor. *Mat.* 6. *&* 11. Also a life answerable to this faith. 1 *Ioh.* 3. Least either our prayers be hindered. 1. *Pet.* 3. Or not regarded. *Mat.* 6. Or turned into sinne. *Psal.* 109. But who hath this perfection? Or whose prayers then shall be accepted? Come therfore in the name of Christ For Christ is perfect, though we vnperfect.

his holynes maketh our prayers holy, when he offereth thē vnto the Lord. His righteousnes is our righteousnes, and he was made sin for vs, that we might be made the righteousnes of God .2.*Cor.*5. For to him that worketh not, but beleueth in him that iustifieth the vngodly, his fayth is coūted for righteousnes. *Rom.*4. Let not thy sinne therefore withdraw thee from this exercise: for none asketh, but he that wāteth: none seeketh to find, but he ẏ hath lost.

Come therfore vnto him thou that doest labor, and art heauy ladē, carying in thy minde this one speciall note by the way, what it is thou wilt demaund whē thou commest vnto him, and for whom. For prayers at aduenture are vnprofitable, proceeding of custome from the lips, not of zeale frō the hart. What we should pray for, the Scripture teacheth plainly. First, for the glory of God. *Ioh.*12. For the peace of Ierusalem. *Psal.*132. That the word of God may haue free passage. 2.*Thess.*3. that our flight be not in the winter. *Mat.*13. For our former sinnes. *Eccle.*81. For soules health. *Psal.*36. For wisedome. 2. *Parali.*1. For increase of loue. *Phil.*1. In time of sicknes. *Exod.*8. In afflictiō. *Ia.*1

Finally, for all such thinges as the vse and want of man doth require, whether they be earthly graces, or spiritual: alwayes framing our petitions to that certayn and iust rule of Gods will, to the which all manner of requests must be referred: for we know not what we should pray as becommeth vs. *Rom.*8. And therefore we aske and haue not. why? Because we aske amisse. *Iam.*4. But this trust we haue, that if we doe aske according to his will he hea-

reth vs.1.*Ioh.5*. **According vnto this his will therfore, I meane his reuealed will, knowen in Scripture,** pray for all men.*1.Tim.2*. For all Kinges *Esdr.6.Baruc.*1. For all that are in authoritie.1.*Tim.*2. For the Ministers of Gods blessed word *Heb.*1. That God may open their vtterãce *Col.4.* and increase their nũber.*Mat.9*. And that the word of God may be geuen vs. *Ephesi.6.* **Finally, we must** pray one for an other. *Iam* 2. And for them that hate vs wrongfully, *Mat.5.* Forgeuing not seuen tymes but seuentye seuen tymes.*Mat.18*. And as Christ forgaue you, so do ye.*Col.3.* **For as the Chirurgian cannot sõdly heale a wound, so long as the iron of the dart which gaue the wound, is lodged in the bottome therof: So likewise cannot prayer profite, so long as the hart is cankered. Therfore** forgeue thy brother if he repent him.*Luk.17* **if he repent not, yet forgeue him, doe good vnto him,** so shalt thou heap coles of fire on his head.*Rom.12*. **It followeth:** And I will refresh you. **Wherin thou mayst behold (Christian Reader) the assured mercy of God in Iesus Christ, & the effect of true and harty prayer.** For if thou shalt confesse with thy mouth, the Lord Iesus, and shalt beleue in thyne hart, that God raysed him vp from the dead, thou shalt be saued. He is rich vnto all thẽ that call vpon him, for whosoeuer shall call vpon the name of the Lord shalbe saued.*Rom.10.* Ye shall goe and pray vnto me, and I wil heare you (**saith the Lord,**) and you shall seek me, and find me, because you shal seek me with al your hart, and I wil be foũd of you, and I wil turn away your captiuity. *Iere.* 29. Seeke and you shall find, *Mat.6.* **God is true**

of his promise, and therfore we find in Scripture, that at Moises prayer the plague ceased. *Exod.*8. Miriam by it was deliuered from his leprosy. *Num.* 11. By prayer Anna was of a barrē woman made fruitfull. *1.Reg.*1. Dauid obtained forgeuenes for his manslaughter, and whoredōe *2.Reg.*12. Helias caused great plenty of rayne. *Ia.*5. Ezekias ouercame Zenacharib. 4. *Reg* 19. Toby prospered. *Tob.*4. Susanna deliuered from death *Dan.*13. By prayer Queen Hester deliuered her and her people. *Hest.*14. Ionas was deliuered out of the whales belly. *Ionas.*2. By prayer Lepers were clensed. *Luk.*17. the blinde restored to sight *Luk.*18. The palsy cured *Mat.*11. many men & women obtained health for their sonnes, daughters, and seruaunts. *Mat.*8. & 15. By prayer the lame was restored to lims. *Ma.*4. the deafe men to heare. *Ma.*21. the dome to speake *Ma.*12. By prayer remissiō of sinnes was obtayned. *Ma.*11. & the holy ghost purchased for the Apostles, & all the faythfull. *Ma* 26. To be short, wonderfull is the strength and force of prayer, without the which, nothing prospereth with vs fortunately.

But yet here remaineth a farther question, how it may stād with Gods immutable wil, and decree, that our prayers should be of such strength & force to alter ỹ threatnings which are decreed, & therfore of force must come to passe. I aunswere God neuer promysed any thing in scripture, for the most part, except it were the absolute promises concerning *Messias* and such like) but it hath a condition annexed vnto it, ether expressly, or to be vnderstood. Likewise, he neuer threatneth (for the

most part) but a conditiō is added thereunto. As for example. Adam was created of God that he should haue liued continually in blessed estate, if he would so remayne: this was the conditiō, and the decree. Destructiō was preached to the Niniuites, if they repented not: this was the condition, and the decree. Niniue repented and was not destroyed, but saued: was therfore Gods decree altered? no? For he decreed their destruction, but vpō this condition, if they repented not. Pray therfore (if thou be godly,) that he would geue thee the grace to cōtinue: and if thou be sinful pray that he geue thee the grace to repent. And thus very well our prayers haue strength to stay Gods wrath, his decree remayning immutable, because it is threatned but vpō a condition, if we repent not.

But whence hath prayer this strength? of it self? No. For we being iustified through faith haue peace toward God (ꝑ is the fauor of God) through our Lord Iesus Christ. *Rom.5.* So that Christ is our mouth whereby we speake to the Father: our eyes by which we see the Father: our right hand, by which we offer to the Father. Which Christ, except he be our aduocate, neither we, nor all the saints, can haue any thing to doe with God. For no mā cōmeth to the father but by him. *Ioh.14.* Why then are not our prayers alwayes heard, hauing continually such a spokesman, who hath all power both in heauen and earth? Truely because either we aske amisse, not according to Gods will, and that which is not for vs to receaue, or it pleaseth the Lord to defer our requestes,

for tryall of our faith and patience. Hereupō it was that Dauid sayd: *Expectans expectaui Dominum.* With long wayting, I waited for the lord and he inclined vnto me and heard my calling. *Psal.* 40. Pray therfore continually, with faith, loue, & vnderstanding, in the name of Iesus Christ: pray for al men, at al times, in al places, and for al things according to Gods wil. Though thou be a sinner, though God foreknoweth the hart, though his decree be immutable yet pray vnto him in Iesus Christ, and he will refresh thee. Of this I thought good to admonish thee (Christian Reader,) because it is an easy thing to pray, but to pray aright, is a thing very difficult. Here are prepared for thee zealous, and godly, prayers, some translated out of Latin, & French, some made by the best learned of our time. Vse thē as I haue taught thee, ỳ they may be to good vse. Accuse not mine insufficiency in teaching but amend thine owne imperfection in praying: praying that we talke not smoothly, & walk crookedly, but ỳ we may giue to God ỳ father our maker, obedience: faith to Iesus Christ our redemer: and mortification of the flesh to God ỳ holy ghost, our comforter. Fare wel in Christ Iesu.

Richard Daye.

The Preface, or preparation to prayer.



LORD, my good God, and Father, blessed be thy name for euer: dispose my hart, open my lips, and guide me by thy holy spirite, to a true acknowledgement of all my sinnes, that my prayer may be heard of thee, in the name of thy Sonne Jesus Christ, So be it.

¶ A prayer to be sayd at our *first waking*.

O God, and father of our Lord Jesus Christ, whom no man knoweth but by thy specyall gift: graunt, that vnto the rest of thine excæding great benefites towards me, this, which is the greatest that can be bestowed vpon man-

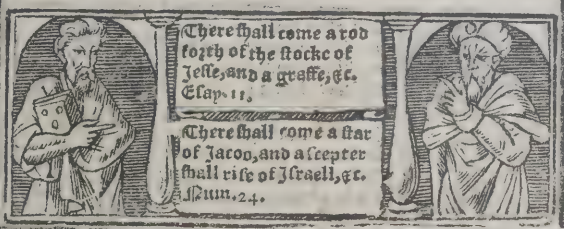


The birth of blessed Mary the virgine



the mother of Christ, &c.





kind, may be added also, namely that as thou hast rayſed vp my body from faſt and ſound ſlæpe, ſo alſo thou wilt deliuer my mind from the ſlæpe of ſin, and from the darcknes of this worlde: and after death reſtore the ſame body to life, as well as thou haſt called it agayne from ſlæpe. For that which is death to vs, is but ſlæpe vnto thée. I pray and beſæch thé, that through thy goodnes, this body of mine, may be a fellow, and furtherer of all godlineſſe to my ſoule in this life, ſo as it may alſo be partner with it of the endles felicitie in the life to come, through Jeſus Chriſt thy ſonne our Lord. For whoſe ſake, and by whom, thou geueſt vs all good, and holſome thinges to our welfare, Amen.



Mary the mother of Jeſu betrothed to Joſeph her huſband, before they came together, was founde



with childe by the holy ghoſt. Thē Joſeph her huſband being a iuſt man, &c Math. 1.



Another.

MUch better is the light of the ſoule, and the inſight of the



But thou ſhalt goe vnto my fathers houſe, and to my kinred, and take a wife, &c. Gen. 24.

I will ſpeak for her that ſhe may be geuen thée to wife. for to thee doth the right of her, &c. Tob. 6.



minde, then the light, or eyesight of the body. The eyesight of the body euery silly beast hath: but the sight of minde none hath but men. Yea none haue it but wise men.

Thou therfore O Lord Jesu Christ, which art the greatest of all lights, the only true light, the light from whence springeth the light of the day, and the sonne. Thou light which inlightenest euery man ỳ commeth into the world. Thou light, whereon there commeth no night nor euentide: but continuest euer bright, and clære as at midday. Thou light, wherewithout all things are dæpe darcknesse, and whereby all things were made lightsome. Thou mind and wisdom of the heauenly Father inlighten my minde, that (being blind in all other things) I may sæ nothing but that which belõgeth to thæ, and that I may thereby walke in thy wayes, without fantasying, or lyking



and in the vi monet, the Angell Gabrieli was sent frõ God to a citie in Galile, named Nazareth, to a



virgine affianced to a man whose name was Joseph, of the house of Dauid, &c. Luke. 1.





The seede of the woman shall tread vpon the head of the serpent, Gen. 3.

The Angel sayd to him, the Lord is with thee thou valyant man. Judges. 6



of any other light els. Lord I beseech thee inlighten mine eyes, that I may neuer slumber in darcknes, least my ghostly enemy say at any time, I haue preuayled against him. Amen.

☞ A prayer at our vprising.

OUr first father Adam, being tumbled down from most excellent, and glorious highnes, into the dungeon of shame, and sinck of all sinne, was releeued, & lifted vp again by thy hand, O Saupour Jesus Christ. And we likewise, should lye wallowing in the same plight for euer, if we were not rayled vp by thee.

Wherfore O most mercifull Redeemer of mankinde, like as thou of thy goodnes, hast rayled vp this heauy and burthensome body: euen so vouchsafe to lift vp my minde to the knowledge, and loue of thy highnes, Amen.



And Mary arose and went with hast into the hilly contrey to a citie of Juda, and entred into



the house of Zacharias and saluted Elizabeth. And it came to passe, &c. Luke.i.





And Moyses returned to Jethro his father in law and sayd to him, I pray, &c. Exo.4.

My soule doth magnify the Lord, and my spirite doth reioyce in God my sauiour, Luke.i.



I Thanke thée O Lord Jesu Christ, that it hath pleased thée to geue me good rest this night past: And I beséech thée likewise to prosper me all this day following, to the glory of thy name, and to mine own soules health. And thou which art the true daylight, that neuer knoweth any euentide: And the euerlasting dayson, which quickneth, cherisheth, and chéereth all thinges, vouchsafe to shine into my minde, that I may not stumble into any sinne, but by thy guyding come to eternall life, Amen.

Another.

I Thank thée O holy Lord, father almighty, and euerlasting God, that thou hast vouchsafed to kéepe me this night through thy great mercy. And I beséech thée of thine vnmeasurable clemency, to geue me grace so to pas this day now comming, in all lowlynesse,



Pour thy shoes of thy feete for the place wheron thou standest, is holy ground. Exod. 3.

Aarons rod being put in the tabernacle did blossom and I will make cease, &c. Num. 17.





When the dayes were accomplished, Mary brought forth her first begotten sonne and wrapped



him in swadling clothes, and layd him in the manger because there was no roume, &c. Lu. 2.





And when the viii. dayes were accomplished, that they should circumcise the childe, his name



was then called Jesus, which was so named of the Angel, before he was conceiued, &c. Luke. 2.



mæknes, chastity, charitie, patience, goodnes, feare, and waryneſſe, as my seruise may pleaſe thée, through him which ſhall come to iudge both ỹ quick and the dead, & the world by fire: kæpe and preſerue me from all euil, from all ſtumbling and geuing of offence, from all wilfull ſinning, and from all the crafts, and aſſaultes of wicked fiends, and enemies, ſæne, or vnſæne, through our Lord Jeſus Chriſt thine onely begotten ſonne. To whom be prayſe and glory with thée for euermore, Amen.

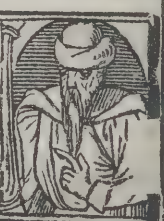
A Prayer at the putting on of *our Clothes.*

MOſt gracious and merciful ſauyour Jeſus Chriſt, thou knoweſt how we be borne, clothed, & clogged with the græuous, and heauy burthen of the firſt man, who fell away vnto fleſhlyneſſe, through diſobedience.



Abraham circumciſed his ſonne Iſaac, when he was eight dayes old, as God had cõmaunded him, &c. Gen. 21

Let euery mãchild among you be circumciſed. That is ye ſhal circumciſe the foreſkin of your fleſh, &c. Ge. 17



Vouchsafe therefore I beseech thée, to strip me out of the old corrupt Adam, which being soked in sin, transformeth him self into all incumberances, and diseases of the minde, that may lead away from thée.

Rid me also quite and cleane of that his tempter the deceitfull Eue, which turneth vs away from the obedience of thy Father. Clothe me with thy self O my redéemer and sanctifyer, clothe me with thy self, which art the second man, and hast yealded thy self obedient in all things to God thy father, to rid away all lustes of the flesh, and to destroy the kingdome thereof, through righteousnes.

Be thou our clothing and apparrell, to kéep vs warme from the cold of this world. For if thou be away, by and by all things become noume, weake, and stark dead. Wheras if thou be présent they be liuely, sound, strong, and lusty.



Where is the king of the Iewes that is borne, for we haue séne his starre in the East, and are come to



worship him. When Herode the king heard this, he was troubled, & all Ierusalem &c. Math. 2.





Abner said to Dauid, make couenant with me, and behold, mine hand shal be with thee, &c. 2. Sam. 3.



The Queen of Saba bring gifts to Ierusalem to Salomon, with a very great traine, &c. 3. Reg. 10.

And therfore like as I wrap my body in these clothes, so cloth thou me all ouer, but specially my soule, with thine own selfe, Amen.

A Prayer to be sayd at our *first going abroad.*

I Must be fayn to go abroad among the snares which the deuill, and his handseruant the world haue layd for me: and I cary with me besides, the stinges of mine own flesh. Guyde me therfore, O thou most sure guide, be thou my leader, thou God of my welfare. Defend me O captayn, from the traynes, and stalles that are layd for me: that whatsoeuer thinges I shall mæte with, I may make no more accoũt of them, then they are worthy of: but kæp on my way, with mine eyes so fast fixed and setled vpon thæ alone, as I may not deal with any thing further



When the dayes of Purification after the law of Moses, were accomplished, they brought Jesus



to Jerusalem to præsẽt him to the lord, as it is written in the law of the lord, Luke. 2.





God sayd to Moses, sanctify vnto me all the first borne, that open al maner matrices among the childrẽ, &c. Exo. 13

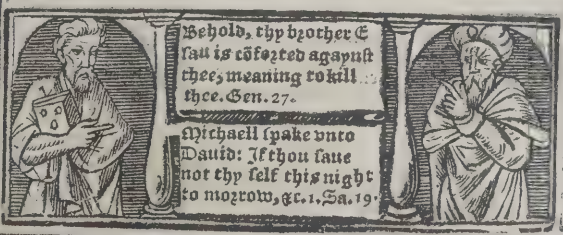


Anna bare a sonne, & brought him into the house of the Lord in Siloh, and the child was young, &c. 1. Sam. 1.

foꝛth then it hath reſpect vnto thée. Loꝛd ſhew me thy wayes, and lead me in thy pathes foꝛ thy Sonnes ſake. Amen.

✣ A Prayer to be ſayd at our *returning home.*

O How excellent, and ioyfull ſhall our returning home be into the euerlaſting, quyet, and bleſſed houſe of heauen, where there is no troble, noꝛ incumberance at al. All the mirth, and gladnes of this woꝛld, is but a ſhadow in comparyſō of the pleaſures that are there. Nothing O Loꝛd, is liker to thy holy nature, then the minde that is ſetled in quietneſſe. Thou haſt called vs into that quietnes, and peace of thine, frō out of the turmoiles of this woꝛld, as it were from out of ſtoꝛmes into a hauen: Which is ſuch a peace as the woꝛld cannot geue, and as paſſeth all capacitie of man.







Houses are builded for vs to repair into from the anoyance of the wether, from the cruelty of beastes, and from the waues and turmoiles of this troublous worlde.

Graunt now, O most mercifull Father, that through thy singular goodnes, our bodies may so resort into thē, from our outwarde doinges, as our mindes may yeald them selues obedyent vnto thée, without striuing: & that they may the better, and more quyetly exalt them selues into that souerayne rest of thine aboue. Graunt that nothing may disturb, and disquyet them here beneath: but that all things may be quyet and calme through that peace of thine. The peace of Christ be to this house, and to all that dwell therin. Amen.



He shall breake downe their altars, he shal destroy their images. For now they shall say,



we haue no king because we feared not the Lord, and what should a king do to vs? Ose. 10.



✻A Prayer to be sayd at the setting of the Sunne.



Moses cast the tables out of his handes and brake them in pieces because of their idolatry, &c. Exo. 32



The Philistines finde Dagon fallen downe before the ark of the Lord &c. 1. Sam. 5.

WRetched are they (O Lord) to whom thy sunne goeth down, I meane that sonne of thine which neuer setteth to thy saints, but is always at the noonpoint with thē, euer bright, and euer shining. A drowsy night ouer drapeth the minds of them euen at hie noontide, which depart from thée. But vnto them that are conuersant with thée, it is continually clére daylight. This daysun that shineth in the skye, goeth and commeth by turnes: But thou (if we loue thée in déed) doest neuer goe away frō vs. O that thou wouldst remoue away this impediment of sin from vs, that it might alwayes be day light in our harts, Amen.



Herode caused all male children to be slaine that were in Bethlehem and in all the coastes therof from two yeare olde and vnder, according to the tyme which he had diligently searched, &c. Mat. 2.





✻ A Prayer to be sayd at the lighting vp of Candles.

GReat and thick darcknes ouerwhelmeth our harts (O Lord,)



Saul sayd to Doeg, turn thou and fall vpon the priestes. And Doeg the Edomite turned, &c. 1. Sa. 22

Athalia seing her sonne to be dead, destroyed all the kings seed. But Iehoshaba. &c. Reg. 11.



vntil thy light do chase it away. Thy Daysun O most wise workmaster, is as the cresset of this bodily world: and vnto the spirituall world, the cresset is thy wisdome, from whence springeth the light both of our bodies, and of our soules. At the comming of the night vpon the day, thou hast geuen vs Candles for a remedy of the darknes: and for a remedy of our ignorance after sinne, thou hast geuen vs thy doctrine, which thy sonne (who loueth vs moste derelye) hath brought down vnto vs.

Wherfore thou fountayne and teacher of all trueth, make vs through both those lights, to see such things as may driue away the dimnesse of our minds. The light of thy countenance is sealed vpon vs O Lord, thou hast put lightsomnes into our harts:

Thy word is a lantern to my feet, and a light to my pathes.



And Jesus when he was baptised, came straight out of the water. And lo, the heauens were opened vnto him, and John saw the spirite of God descending like a doue, &c. Math. 3.







Lift vp thy rodde and stretch out thine hande vpon the sea, &c. Exodus. 14.



They cutte down a branch with one cluster of grapes, and beare vpon. &c. Num. 13.

A Prayer to be sayd in the *Eucning*.

O Lord, my God, my Father, and my sauyour, forasmuch as thou hast graunted me the grace to come to the end of this day, & hast created the night for man to rest in: I, casting my self most humbly down before thy holy maiesty, beséech thée most hartelye to shew me this goodnes to the residue of thine infinite benefites, that I may so rest this night, to the comfort, and refreshment of mine infirmitie, as my hart may still be lift vp vnto thée: And my soule haue her spirituall rest aswel as ꝑ body taketh his. Let not my slépe be vnmeasurable to please excessiuely the ease of my flesh: but only to suffice the necessity of my nature, that I may be the better disposed to thy seruice to morrow.



The Angel sayd to Joseph: Arise and take the babe and his mother and go into the land of Is-



rael, for they are dead which sought the babes life. Then he arose and toke the babe &c. Mat.





God spake to Jacob, get thee out of this countrey. Jacob toke all his gooddes and cattell, &c. Gen. 31.



Dauid asked counsel of the Lord, saying: Shall I go vp into any cities of Judah, &c. 2. Sam. 2.



The tempter came to Christ saying: If thou be the sonne of God, commaunde that these stones be



made bread. But he aunswering, sayd, it is written, Man shal not liue by bread only, &c. Math. 4.



Christian

Preserue me also from all vncleannes both of body and soule, kæping me from all temtations of the enemy, and from all dangers that may befall me. And because I haue not passed this day without offēding thée after diuers sorts and maners: Like as now in the absence of the sun, thou sendest darcknes to couer all things: so also vouchsafe to wipe out all mine offences, by thine infinite mercy, so as they may neuer come to reckning before thy iudgement seate.

All which things I aske, and craue of thée, in the name, and for the sake of thine only Sonne, my Lord and Sauyour Jesus Christ, according to the rule which he hath geuen vs to pray by saying:

Our Father which art. &c.

✣ Another.



Esau selleth his byrth right for a messe of pottage, &c. Gen. 25.

The woman seyng the tree to be pleasaunt, tooke of the fruit &c. Gen. 3.



LOrd Ieſu Chriſt, to whoſe vncon ſumable goodnes we be beholden for all things: which haſt graunted the cherefull light of the day, vnto al men both good and bad to doe their buſines in, and mercifully geue them the ſweet ſtilnes of the night, to refreſh the pores of their ſilly bodies, and to put away the cares of their minds, and to aſſwage their ſorowes. Foraſmuch as thou thy ſelfe performeſt al theſe thinges much more beneficially to them that loue thee, to whom thou geueſt a far greater light by the grace of fayth, to do al deedes of godlines by, then doth the ſhining of the Sun vnto the world: In ſo much as the promyſes neuer ſuffer them to faynt, but the comfort of thy Spirite putteth away all cumberaunces of minde, far more effectually then any ſleepe of the body. And the wholl

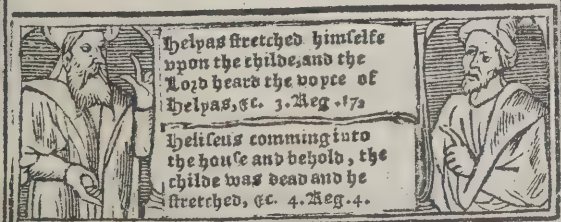


Chriſt cried with a loud voyce, Lazarus come forth. Then he that was dead came forth, bound hand



& foote with bandes and his face was bound with a napkin. Jeſus ſaid vnto them, &c. Joh. 11.





Helyas ſtretched himſelfe vpon the childe, and the Lord heard the voyce of Helyas, &c. 3. Reg. 17.

Heliſeus comming into the houſe and behold, the childe was dead and he ſtretched, &c. 4. Reg. 4.

man resteth not more sweetly, or safe ly in any thing, then in thy mercy (O deere Redeemer:) I besech thee that if I haue done any thing this day through humayn frailety, and neglygence, which hath offended thyne eyes, pardon it for thy wonted goodnes sake, and graunt therewithal that this night may be happy to me by thy prospering thereof, pure by thy preseruing of me, and safe from the nightly illusions of wicked feendes, through thy protection, so as this sleep may make both my body and minde, more cherefull, and lusty to serue thee to morrow.

Moreouer, because this life hath not one houre certayne, whensoeuer the euentide therof commeth, & the long sleepe of the body groweth vpon me, from which we shall not wake till the dead rise agayn at the sound



He was transfigured before them, and his face did shine as the sunne, and his clothes were



as white as the light. And beholde, there appeared vnto them Moses and Elias, &c. Math. 17.





Abraham said, Lord if I haue now found fauor in thy sight, &c. Gen. 18.

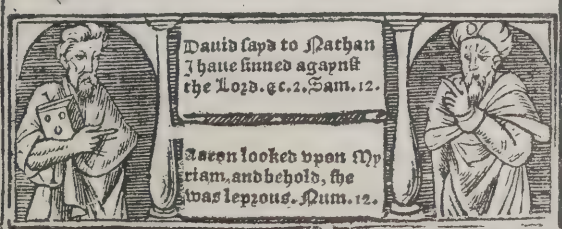


Nabuchadneser answered: Lo I see foure men loose walking in the midst of the fire. Dan. 3

of thine Angels Trumpet. I beſeech thee lighten thou then the eyes of my minde, ſo as I may not ſleepe in euerlaſting death, by the quenching of my faith, but reſt in thee, to whom euen the dead are aliue: Which lyueſt, and raigneſt with the Father, and the holy Ghoſt, one God world without end, Amen.

¶A prayer to be ſayd when we *vnclothe our ſelues to* bedward.

THis body which is become vnhãſome, and vnwealdy through ſin, ſhalbe conſumed by litle and litle, and deliuered agayne to the earth, from whence it was taken. There ſhall the end be of this vanitie, which we haue purchaſed to our ſelues by our owne folly. Now therfore, thou O moſt louing Father, which haſt ſet me toge-







When Christ came nere Jerusalem he beheld the citie and wept for it, saying: O if thou hadst even



knowen at the lest in this thy day those thinges which belong vnto thy peace &c. Luke. 19.



ther: dissolue me in such wise as I may fele my selfe to be dissolued, and remẽber of whom I am ouercome, and consider whether I must goe. Take me not vnwares and vnprouyded to thy iudgement seat: but like as we be willing to put of our clothes, which we shall put on agayne when the night is past: so let vs not be loth to put of this body, which we shall receiue agayn after that the night of this world hath run out his full race, Amen.

A Prayer to be sayd at our *going into bed.*

WHen the day is ended, we geue our selues to rest in the night: so when this life is ended, we rest in deth. Nothing resembleth our life more thẽ the day, nor death more then slæpe, nor the graue, more then the bed. Vouchsafe therfore, O Lord our gouernour,



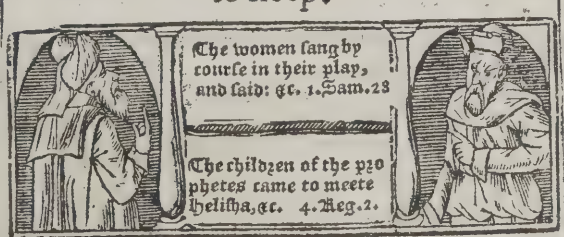
Who shall haue pity then vpon thee O Jerusalem or who, &c. Jere. 15.

Their feasts are turned into lamentation, their Altars, &c. 1. Micha. 1.



& defender, both to shield vs now lying vnable to help our selues from the craftines & assaults of our cruell enemy: & also to call vs then vnto thée, when we shalbe yet more vnable at the finishing of the race of this life, not for our own deserts, but for thy own mercy sake: ỳ we may liue & walk with thée for euer. And now let vs so fall a slæp in thée, as thou only, & those exceding, great, & incredible good thinges may in such wise be prestēt alway before vs by ỳ insight of our minds, as we may not be absent from thée, no not euen in slæp: that such dreames may both kæp our beds, and bodies pure & vndefiled, and also chere our harts with that blessed ioy of thine In trust wherof, I wil fall on slæp, and take my rest, through our Lord and Sauiour Iesus Christ, Amen.

A Prayer when we be redy to sleep.





Christ riding to Ierusalem, many spred their garmentes in the way, other cut downe branches of



the trees & strawed them in the way. And they that went before, and they that folowed, &c Mark. 11





Jesus went into the temple and began to cast out them that sold and bought, saying vnto them it



is written, Myne house is the house of prayer, but ye haue made it a den of theues. Luke. 19



Christian

TAke me into thy protection, O Lord Jesu Christ our defender: and graunt that while my body slepeth my soul may wake in thee, and cheerefully, and ioyfully behold the happy, & gladsome heauenly life, wherein thou art soueraine with the Father and the holy Ghost: and the Angels, and holy soules of men are most blessed fellow Citizens for euer and euer, Amen.

✻ A preparation, or preface to *Publick Prayer.*

ALmighty God, and heauenly Father, I will come into thy house in the multitude of thy mercy, and in thy feare, will I worshippe toward thy holy Temple.

I haue loued the habitation of thine house, and willingly am I present in the congregation of thy Saints, praysing and confessing thy holy name.



Is this house become a den of theeues, whereupon. &c. Iere. 7.

Myne house shall be called a house of prayer for all people. &c. Esay, 56.



Come let vs fall and bow down before the Lord who hath made vs, becauſe he is the Lord our God, and we the ſheep of his paſture.

Exalt the Lord our God, & fall down before his footſtoole, for he is holy.

Lord I make my prayer vnto thee in an acceptable time: euen in the multitude of thy mercies: (O God) heare me in the truth of thy ſaluation.

I will offer to thee a ſacrifice of praiſe and will call vpon the name of the Lord.

I will pay my vowes vnto the Lord, euen now in the preſence of all his people, in the courts of the Lords houſe, euen in the middeſt of thee, O Ieruſalem.

I will run in the way of thy commaundementes, when thou ſhalt inlarge mine hart.

Teach me O Lord the way of thy ſtatutes. Open mine eyes that I may ſee the wonders of thy lawe.



The chiefe prieſtes and the Scribes and the Elders of the people, conſulted how they might



take Jeſus by ſubtilte and kil him. But they ſaid, not on the feaſt day, leaſt any vproare, &c. Math. 26





When Joſephes bre-thren ſaw him a farr of, &c. Gen. 3



Abſolon roſe vp early and ſtode hard by the, &c. 2. Sam. 15.



They appointed vnto him thirtie pieces of siluer, and from that tyme Iudas sought opportunitie



to betray Christ his maister. Now on the first day of the feast of vnleauened bread, &c. Math. 26



Iudas sayd: Come let vs sell him to the Ismaelites, &c. Gen. 37

So Ioseph was brought down into Egypt, and Potipher, &c. Gen. 30

Christian

Then will I take the cup of saluation, and call vpon the name of the Lord.

Lord open thou my lips, and my mouth shall shew forth thy prayse.

I will sing with the Spirite, and in vnderstanding, and say, Amen.

❖A short speech before the *Lords Prayer.*

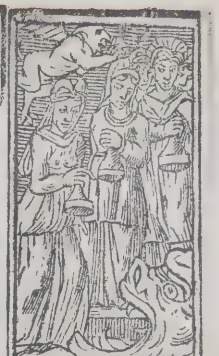
O Heauenly Father, O most merciful God, I most wretched sinner am vnworthy to lift vp my hands and eyes vnto thee, or to trouble thee with my prayers.

Neuertheleſſe, foraſmuch as thou haſt commaunded all men to pray, & promiſed that thou wilt heare vs: And moreouer, preſcribed vs a forme of Prayer in expreſſe wordes, by thy welbeloued Sonne Ieſus Chriſt: being dryuen by thy commaundement, and truſting to thy promyſes, I pray

vnto thee in the name of my Lord, with all the godly vpon earth, saying as he hath taught vs. *Our Father, which art in heauen. &c.*

✣ A Prayer to God the *Father*.

MOst louing Father, which being most high, dwellest in the highest places, harken to the prayers of thy seruants, yet wayfaring here on earth, whom thou of thine vnspekable goodnes hast vouchsafed the name of thy children, and geuing them the most precious pledge of thy Spirite, hast graunted them leaue to call vpon thee with reuerent boldnes by the name of Father: we pray that thy holy name may be so knowen through the whole world, that like as in the heauenly Citie, thou alone art the glory of all folk: So on earth, no man may glory of



Jesus knowing all thinges that should come, went forth and said vnto them Whome seeke ye?



They answered him Jesus of Nazareth, Jesus answered I am he. Judas also &c. John. 18.





The foolish virgines came also saying Lord Lord, &c. Math. 25.

The great Dragon that old serpent was cast out, &c. Apoc. 12.



him selfe, but all men acknowledge their own vnworthynes, and thy bountifulnes, and glory in thee, which is the only true glory.

And because we haue diuers & hard incoũters to indure against the world, the deuill, his ministers, and the flesh which we beare about vs: we beseech thee euen with sighes, that thy kingdome may come. That like as in heauen all thinges submit them selues to thy maiesty with trembling: so also thy Spirite may raign in our harts, making vs to acknowledge thee the king of all kinges, then the which nothing can be either greater, or better.

And as in thy holy palace there is no rebelliõ, so let all mortall creatures put away all fleshly lustes, and with all their harts obay thy kingly commaundements, both in prosperity, and aduersity, life, and death: assuring them selues, that thou canst not will any



Judas had geuen them a token saying: whomsoeuer I kisse, he it is, take him and lead him



away. And as soone as he was come, he goeth to him and saith: Maister, maister, &c. Marke. 14.





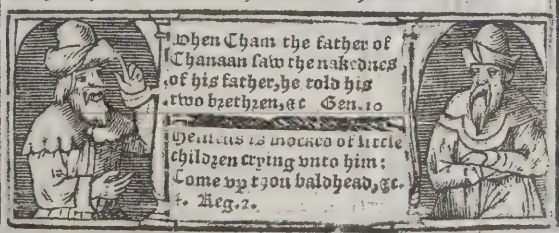
Joab tooke Abner aside peaceably, and smote him vnder the ribbe that he died. &c. 2. Sam. 3.

Simon to redeme Jonathan, sendeth mony and the children to Triphon &c. 1. Macha. 13.



thing but that which is singularlye good: and that the same is singularly good euen because it liketh thée. Which will of thine it hath pleased thée, O most déere Father, to expresse vnto vs in the holy Bible, that we might know it. But no man is able to fulfill thy commaundements, vnles thou geue him the grace, and of thine vnspeakable mercy, take our vnability in good part.

And forasmuch as according to thy sonnes doctrin, we taking no thought at all for the time to come, doe hang wholly vpon the prouidence of thée our most bountifull father: geue thou vs dayly at thy pleasure, whatsoeuer the necessity of this life requireth. But afore all things, because that according to the saying of thy déere seruant Paul thou art chéefly the father of Spirits, fede our soules with spirituall foode, whether it be that we haue néede of



When Cham the father of Chanaan saw the nakednes of his father, he told his two brethren, &c Gen. 10

Heliseus is mocked of little children crying vnto him: Come vp thou baldhead, &c. 4. Reg. 2.



They smote him on the face, and buffeted him saying: Prophecy vnto vs O Christ



Who is he that smote thee? Peter sate without in the hall, and a maid, &c Math. 26.



milke because we be weaklinges, or that we be able to bꝛooke substancialler meat, because we be growen to further yeares of discretion.

The meat that geueth life in dæde, is the knowledge of thée by thy holy Scriptures, & the grace of thy spirit, whereby we grow vp in thée through dayly increase of vertue in the inner man, vntill we be fully men, growen according to the full measure of thine only begotten sonne Iesus Chꝛist. By thy woꝛd thou begatest vs when we were nothing, by the same hast thou begotten vs agayn, vnhappely boꝛne of Adam, and by the same doest thou fæde and cherish vs now agayn begotten.

For, that is the heauenly bꝛead, that is the new wine, wherwith all the blessed spirites are continually and happely fed, which (dwelling in thy house) doe pꝛayse thée foꝛ euer and euer.

Wherof if thou vouchsafe to bestow



Pilate let Barrabas lose vnto thē and scourged Iesus, and deliuered him to be crucified



Then the souldiours of the gouernour toke Iesus into the common hall, &c. Math. 27.





The plowers plowed vpon my backe, and furrowes long did cast, &c. Psal. 131.

Sathan smote Job with soꝛe boyles frō the sole of his foot &c. Job. 2.



some portion dayly vpon vs thy children, the hunger and thirst of worldly things will decrease in vs from day to day. And although thou haue forgeuē vs all our sinnes once already in holy baptisme through faith: yet notwithstanding, because that as long as we carry this mortall flesh about vs, and beare the treasure of thy grace in earthen vessels, we sinne dayly through naturall infirmity, so as we haue dayly nēd of thy mercy to forgeue vs our slidings: let vs not fall quite & cleane out of thy fauour, but let vs continue in that peace, wherin we be set at one w thē by the bloud of thine only begottē Sonne: and therewithall graunt, that as thou hast mercifully pardoned all our misdēdes, so we forgeuing one an other, their dayly trespasses, (which are small or nothing in comparyson of our offences towards thē) may maintayne mutuall peace, agrēment, and



When thou hast done all thy duety, sitte downe that thou mayst receue a crowne &c. Eccle. 22.

Abner layd vnto David, who art thou that criest to the king, &c. 1. Sam. 26





And the souldiours platted a crowne of thorne vpon his head, and sceptre in his right



hand, and bowed their knees before him and mocked him, saying: God saue, &c. Math. 27



charity among our selues. For he that beareth any grudge or hartburning toward his neighbour, cannot haue the fauor of thée which art ỹ God of peace. But forasmuch while we goe a warfare in these tents of our bodies, the malicious tempter, from whose tirannye thou hast set vs frée by thy sonne Iesus Christ, ceaseth not to try al his policies to draw vs back agayn into bondage: we beseech thée geue vs not ouer into his hands for want of thy defence for he séeketh the destruction of our soules. But graunt vs such grace, that we (contynuing in the felowship of thy most louing Sonne through faith and charitie) may finally come to the lyfe where there is no offending, nor any danger to be doubted of at Sathans hand.

❧ Another in Iesus Christ our *Redeemer, by S. Augustt.*



Pilate toke water and washed hys handes before the multitude, saying: I am innocent of



the death of this iust man, looke you to it. Then answered all the people, &c. Math. 27.





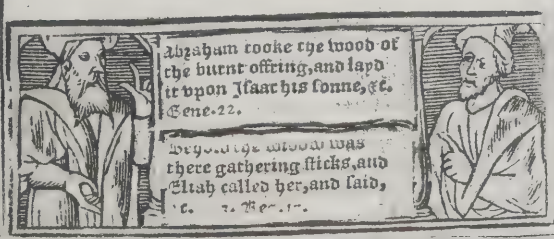
Iezabell sent a messenger vnto Helias saying The Gods do so to me &c. 3. Reg. 19.

Then the king commaunded, and they brought Daniell and cast. &c. Dan. 6.



I Call vpon thee, O God, I cal vpon thee, becauſe thou art nigh to all them, that call vpon thee in truth. Thou art the truth, teach me I beſeech thee in thy mercy: O holy truth teach me to call vpō thee in truth. For how I ſhould ſo doe I know not. Teach me therefore I moſt humbly beſeech thee, O moſt bleſſed truth. For wiſdome without thee is foliſhnes, to know thee is perfect knowledge. Inſtruct me with thy diuine wiſdome: & teach me thy Lawes. For I beleeue that he is moſt happy who is inſtructed by thee, and taught thy Law. I haue a deſire to call vpon thee, which I pray thee that I may doe in verity. What is it to call vpon truth in truth, but to call vpon the Father in the Sonne?

Truly (moſt holy Father) thy word is the truth, and the beginning of thy





word is truth: For this is the beginning of thy word, that thy word was in the beginning.

In the beginning it selfe I worship thee, O thou principall beginning: in the very word of truth, I cry to thee most perfect truth. In the which, O thou the very same truth, teach and direct me. For what is sweeter then to call vpon the Father in the name of his only begotten? Then to moue the father to compassion by mention of his sonne? Then to pacifie the king by name of his welbeloued child? For by this meanes the offender is released from pryson: the captiue set at liberty. By this meanes they that haue receaued the sorrowfull sentence of death, are wont to purchase not only pardon, but vnhoped fauour, if they pleade the loue of the welbeloued Sonne. By this meanes, seruants that



And when they were come to the place which is called Caluarie, there they crucified him



and the euil doers, one on the right hand, and the other on the left, &c. Luke. 23.





Tubalcain wrought cunningly euery craft of brasse and iron, &c. Gen. 4.

Esay the prophet was cut in the midst with a saw, and fasted on a tree, &c.



doe treſpaſſe, eſcape their maſters pu niſhment, when his louing Sonne is their Interceſſor.

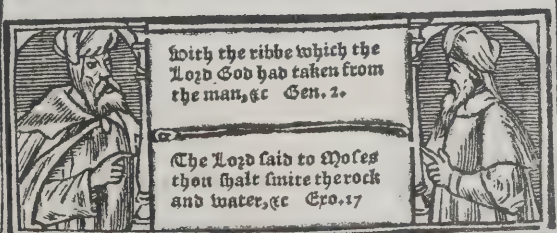
Euen ſo, O almighty Father, I pray thee for the loue of thy omnipotent Sonne, draw my ſoul out of pryſon, that it may confeſſe vnto thy name. Deliuer me from the chaynes of ſin, I beſeech thee, by thy coeternall and only Sonne: and moſt mercifully reſtore me to life, by the mediation of thy moſt pretious ſonne, ſitting at thy right hand. For what other Interceſſor I ſhould appoint I know not, but him who is the propitiation for our ſinnes, who ſitteth at thy right hand pleading for vs. Behold my Aduocat with thee O God the father. Behold the chief Biſhop, who nedeth no other bloudy expiatiõ, for that he ſhineth imbrued with his own bloud. Behold the holy & welpleſing Sacrifice,



One of the ſouldiours with a ſpeare pearced his ſide, & forthwith ran there out bloud and water. And he that ſaw it bare record and his recorde is true. And he that &c. Iohn. 19.







with the ribbe which the Lord God had taken from the man, &c Gen. 2.

The Lord ſaid to Moſes thou ſhalt ſmite the rock and water, &c Exo. 17

offered vp, and receaued in al sweetnes. Behold the immaculate Lamb, which lay still before the shearers: who being buffeted, spit at, and opprobriously rayled at, opened not his mouth. Behold, he who sinned not, toke our sinnes vpon him, and with his stripes healed our infirmities.

A Prayer to God the *Sonne*.

O Lord Iesu Christ, the maker and redemer of mankind, which hast sayd that thou art the way, the truth and the life: the way, by doctrin, precepts, and examples: the truth, in promises: and the life in reward. I beseech thee for thine vnspekable loues sake, wherethrough thou hast vouchsafed to imploy thy selfe wholy in the saluing of vs: Suffer me not at any time to stray from thee which art the way,



Ioseph toke the body and wrapped it in a cleane linnen cloth, and layd it in his new tombe



which he had hewen out euen in the rock, and rolled a great stone to the doore, &c. Matth. 27.





Assone as the sunne was downe, Iosue commaundeth that they, &c. Iosu. 8



Then they arose and went all night, and toke the body, &c. 1. Sam. 17

nor to distrust thy promyses which art the truth, and performest whatsoeuer thou promysest: nor to rest in any other thing then thée, which art the way, beyond which there is nothing to be desired, neither in heauen nor in earth. By thée we haue learned the sure and redy way to true saluation, to the intẽt we should not wander any longer vp and down in the mazes of this world. Thou hast taught vs throughly what to beleue, what to doe, what to hope, and wherin to rest.

We haue learned of thée how vngratiously we be borne of the first Adam. We haue learned of thée, that there is no hope of saluation, but by belæfe in thée: and that thou art the only light which shineth before vs all, as we iorney through ỹ wildernes of this world & through the night of our own harts, from the darcknes of Egipt, to that blessed land which thou hast promysed



He layd it in a tomb hewen out of a rocke wherin was neuer man yet layd. And that day was the



preparing of the Saboth, & the Saboth drue on. The women that folowed after &c. Luke. 23.





When Joseph was come to his brethren, they stript him, &c. Gen. 37.



So they toke vp Jonas and cast him into the sea and the sea, &c. Jonas.

to the meeke, and to such as follow the footsteps of thy mildnesse. For in vs there was nothing but deep darcknes, in so much that we could nether see our own wretchednes, nor where to seeke remedy for it. But thou vouchsafing to come down into the earth, & to take our nature vpon thee, of purpose to driue away the mist of our ignorannce with the light of thy doctrine, and to direct our feete into the way of peace, by thy precepts: and hast paued vs the way to immortality by thy example, and of a bushy and rough way, made vs a playn and smooth way, by treading it out with thine own footsteps.

Thus art thou (which canst no skill of error) become our way, wherein (to the intent we should not faint) thy goodnes hath vouchsafed to stay vs vp with many great and sure promyses. For who can tire, when he remembreth, that



For feare of him the kepers were astonied & became as dead men. But the Angell sayd to



the women: Feare not, for I know you seeke Jesus which was crucified, &c. Math. 28.





Samson arose at midnight and toke the dores, &c. Judicum. 16

And the Lord spake vnto the fish and it cast out Jonas, &c. Jonas. 2.



if he walk in thy footsteps, the inherytance of the heauenly life is prepared for him: Therfore it is thy will that hope should be as a sure staffe, to holde vs vp as long as we be in this iorney. And thy goodnesse was not contented with that, but forasmuch as thou knoest the weaknes of our flesh, thou refreshest our strength from time to time with the comfort of thy Spirit, to the intent we may come running cherefully vnto thée. And as thou being become our way, puttest aside all cause of straying: so being the truth, puttest away al cause of distrust: finally, being become our life thou giuest vs grace to be dead here vnto sin, & to liue through thy spirit, wch quickneth all things, vntill that in the resurrection when all mortalitie shall be rid quite and clean away, we shall liue with thée, and in thée for euer, at which time God shall be all in all.



Jesus appeared first to Mary Magdalene out of whom he had cast vij. deuils. And



she went and told them that had bene with him which mourned, &c. Mar. 16





The king said vnto Daniell: O Daniel the seruaunt, &c. Daniel. 6.

When I had past a litle from them, then I found him, &c. Cant. 3.



For it is euerlasting life to know the Father, the Sonne, & the holy Ghost to be the one true God: whom we see now by faith, but as through a glasse, and in a riddle: but as then we shall behold his glory at hand, and be transformed into the same Image. And therefore I beseech thee ô most mercifull Sauiour, increase thy seruants faith, that I may neuer stagger in thy heauenly doctrine: increase mine obedience, that I may neuer swarue from thy commaundements: and increase my constancy, that (walking in thy steps,) I may neither be intised with Sathans allurementes, nor discouraged with his terriblenes: but hold out to ỹ death in thee which art the true way: increase my faith, that (trusting to thy promyses) I may neuer faint in the indeuour of godlines, but forget the things that I haue left behind me, and go alwayes



Iesus said to Thomas put thy finger here and see my hands and put forth



thy hand, and put it into my side, and be not faythlesse, &c. Iohn. 20.





And Iacob called the name of the place Penuell, &c. Gen. 32.

Gedeon answered: he Lord be with vs why then, &c. Iud. 6.



forward to more perfection. Increase thy grace in me, that (being dead euery day more then other in my selfe) I may be aliue, and led by thy Spirite: fearing nothing but thée, then whom, nothing is more amiable: glorying in nothing but only in thée, who art the true glory of all the saints: coueting nothing but thée, who art of all things the best: and finally, desiring nothing but thée, who with the father, and the holy Ghost art the full and perfect felicity, for all euer. Amen.

A Prayer to the holy *Ghost*.

O Holy Spirit, worthy of all worship, which makest vp ỹ almighty trinity, which procedest from the father, and the sonne, and art equall to either of them, differing from them in only propriety of person, which of thy



So after the Lord had spoken vnto them he was receiued into heauen and



sate at the right hand of God. And they went forth and preached, &c. Mar. 16





And Enoch walked with God, and he was no more seene, for God tooke him away &c. Gen. 5.



There appeared a charet of fire, and horses of fire, so Elias went vp by a whirlwind. &c 2. Reg. 2

goodnes forgeuest the sinnes of them that amend, which with thy holy breth cleansest mennes mindes, comforting them when they be in sorrow, cheering them vp with pure gladnes when they be in heauynes, leading them into all truth when they be out of the way, kindling in them the fire of charitye when they be a cold, knitting them together with the glew of peace when they be at varyance, and garnishing, and inriching them with sundry giftes, which by thy meanes profes the name of the Lord Jesu: by whose working, all things liue, which liue in dede, whose delight is to dwell in the harts of the simple, which thou hast vouchsafed to consecrate for temples to thy selfe. I beseech thee maintayne thy giftes in me, & increase the things dayly which thou hast vouchsafed vpon me: that by thy gouernance, the lustes of the flesh

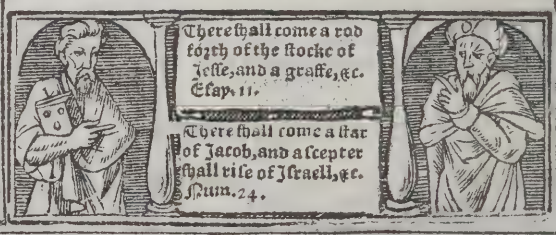


The birth of blessed Mary the virgine



the mother of Christ, &c.





may dye more and more in me, and the desire of the heauenly life more quicken and increase.

Let me so passe through the misty desert of this world, by thy light going before me, as I may neither be defiled with Sathans vices, nor be intangled with any errors, disagreeing from thy truth, which the true catholick church hath delyuered vs by the instinct of thée, which liuest & raignest euerlastingly with the Father and the Sonne, Amen.

✣ A Prayer to God for his Spirite, *and grace to pray* effectually.

ETernall and most mercyfull Father, we know not our selues, neither can easely vnderstand, what, or how we should pray as we ought.

But thou art able to doe exceeding



But thou shalt goe vnto my fathers house, and to my kinred, and take a wife, &c. Gen. 24.

I will speak for her that she may be geuen thee to wife. for to thee doth the right of her, &c. Tob. 6.





Mary the mother of Jesu betrothed to Joseph her husband, before they came together, was founde



with childe by the holy ghost. The Joseph her husband being a iust man, &c Math. 1.



aboundantly aboue all that we aske, or thinke.

Geue vs the Spirit ô Lord, to help our infirmytyes, which maketh requeste for vs vnto thée, with sighes which cannot be expressed.

I lift vp mine eyes to thée that dwellest in the heauens.

Stir vp my hart and mind ô Lord, come into me ô spirite of God, that I may come vnto thée with hart & soule, not with mouth and lips only.

Geue vs thy grace that we may call vpon thée as true worshippers in spirite and truth, with the inward attention, without hipocrisie and ambition.

Graunt that I aske nothing of thée but that which may agrée to thy holy will, to thy prayse and glory, and to the health of my soule.

Inspire me also with an assured hope to obtayn these thinges, when I shall



And in the vi month the Angell Gabriell was sent frō God to a citie in Galile, named Nazareth, to a



virgine affianced to a man whose name was Joseph, of the house of Dauid, &c. Luke. 1.



C I



The seede of the woman shall tread vpon the head of the serpent, Gen. 3.

The Angel sayd to him the Lord is with thee, thou valyant man. Judges. 6



aske of thy mercifull goodnes with a strong and sure faith.

Neither let my prayers ô Lord, prescribe the time when, and how they should be fulfilled.

But let me submit my selfe to thy holy will in all things with hope, patience, and humilitie of hart.

Thy will be done in earth ô Lord, as it is in heauen.

I will wayt patiently ô Lord for thée, that thou mayst incline vnto me, and heare my prayer.

Behold, euen as the eies of seruants looke vnto the hand of their masters, and as the eyes of a mayd vnto ỹ hand of her maistresse: so our eyes will wayt vpon thée ô Lord, vntill thou haue mercy vpon vs.

Graunt vs also thy grace, that we present not our supplications before thée for our own righteousnes, but for



And Mary arose and went with hast into the hilly contrey to a citie of Iuda, and entred into



the house of Zacharias and saluted Elizabeth. And it came to passe, &c. Luke. i.





And Moyses returned to Jethro his father in law and sayd to him, I pray, &c. Exo. 4.



My soule doth magnify the Lord, and my spirite doth reioyce in God my sauiour, Luke. 1.

thy great tender mercies, and in the name of thy Sonne Jesus Christ.

In his name, through faith, we come to the throne of thy grace, & receiuing the spirite of adoption, we cry Abba Father.

Strengthē vs O Lord, least the vnworthynes of our life withdraw and intice vs from prayer.

Assist vs therfore O most mercifull father, that we may pray euery where, lifting vp pure hands without wrath or doubting, with supplications, prayers, intercessions, & geuing of thanks for our selues, and for all men.

Graunt this through Jesus Christ our Lord, who is also at thy right hand and maketh request for vs: To whom with thée, and thy holy Spirit, be all laud, and glory, Amen.



When the dayes were accomplished, Mary brought forth her first begotten sonne and wrapped



him in swadling clothes, and layd him in the manger because there was no roume, &c. Lu. 2.





Put thy shoes of thy feete for the place wheron thou standest, is holy ground. Exod. 3.

Aarons rod being put in the tabernacle did blossom and I will make ceate, &c. Num. 17.



❧ A Prayer for the whole Realm, *and the body of the Church, with the* members therof, according to their estates, & degrees.

ALmighty God, heauenly father, thou hast commaunded thy faithfull to pray one for another, promising them to heare them, for thy derely beloued sonnes sake. Therfore vpō trust of thy promises, and in respect of the great and vrgent necessities that shew themselues on all sides: and specially forasmuch as Sathan strayneth himselfe to ỹ vttermost, to bring this land to confusion, and to stop the course of thy gospell: I thy humble seruāt make sute and supplicatiō vnto thée my good Lord God, in whom is my refuge and hope, beseching thée who art the father of light, to vouchsafe to inlighten the harts and minds of all men, because it is thy will that all men should be saued



Abraham circumcised his sonne Isaac, when he was eight dayes old, as God had cōmaunded him, &c. Gen. 21.



Let euery māchild among you be circumcised. That is ye shal circumcise the foreskin of your flesh, &c. Ge. 17



And when the viii. dayes were accomplished, that they should circumcise the childe, his name



was then called Jesus, which was so named of the Angel, before he was conceiued, &c. Luke. 2.



and come to the knowledge of ỹ truth.

And forasmuch as thou hast commaunded vs to pray inespecially for kings and Princes, and for all such as are set in authoritie, that the company of mankind may liue peaceably, and quietly vnder them in all godlines and honesty: considering how burthensome crownes and scepters are, & how hard the wealding of them is, and how difficult a matter it is to discharge them well, whether it be in respect of themselues, or of their subiects:

I beséech thée my God with all my hart, as well for our blessed soueraine Lady Quéene Elizabeth, as for all other princes whom thou hast placed in like degrée of preheminence, to geue them the same which Salomon craued of thée long agoe, whose prayer thou didst accept, as hauing put the same into his hart and mouth by thy



Where is the king of the Iewes that is borne, for we haue seene his starre in the East, and are come to



worship him. When Herode the king heard this, he was troubled, & all Ierusalem, &c. Math. 2.





Abner said to Dauid, make couenant with me, and behold, mine hand shal be with thee, &c. 2. Sam. 3.



The Queen of Saba bringing gifts to Ierusalem to Salomon, with a very great traine. &c. 3. Reg. 10.

holy spirite, which teacheth vs to pray likewise, and helpeth our infirmities.

O Lord our good God, thou hast set her vp to raigne ouer thy people, geue vnto her thy handmaid, and to al other princes thy seruants, geue them wisdome and vnderstanding to iudge thy people, and to discerne betweene good and bad, that they may not be vnprofitable, and much lesse hurtfull in so holy a vocation.

Geue them wise, sage, and vertuous Counsellers: and remoue far from them al ambitious, spiteful, deceitful, and dissembling persons. Geue them such Iudges as are louers of ỹ truth, haters of couetousnes, and eschewers of all partialitie: that their people may be gouerned with all equitie and vprightnes, the good men maintayned in their right and innocency, and the offenders punished according to their de



God sayd to Moses, sanctify vnto me all the first borne, that open al maner marrices among the childrē, &c. Exo. 13

Anna bare a sonne, & brought him into the house of the Lord in Siloh, and the child was young, &c. 1. Sam. 1.





When the dayes of Purification after the law of Moses, were accomplished, they brought Iesus



to Ierusalem to present him to the lord, as it is written in the law of the lord, Luke. 2.

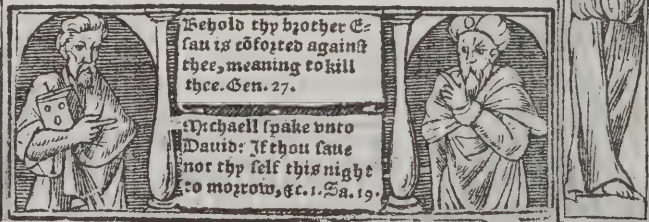


serts. Graũt also D Lord, that all they whõ thou hast put vnder their charge, may yeald them their due and rightful obedience, so as there may be a good and holy vnion betwéene the head and the members, and thereby it may be knowen to all men, that the states of all kingdomes, and gouernment of all Commonweales depend vpon thé alone: that thereupon they may all glorifie thé, and sing psalmes of prayse, and thanksgeuing.

Also I pray vnto thé D Sauyour and father of truth, for all those whom thou hast ordayned to be true Shepheards to thy faithfull, and to whom thou hast cõmitted the charge of mens soules, and the dealing forth of thy holy gospell. Guid them by thy holy spirite, that they may be found faithfull and diligent in their holy vocation.

And on the other side, driue away





the falſe ſhepheards, which are men of corrupt mind, rauening wolues, vaingloryous, couetous, and ſuch as ſerue to no purpoſe but to deſtroy the churches. And forasmuch as thou requireſt that all thy children ſhould haue a zeal to thy houſe: graunt the Quéenes maieſty, and all other Princes, grace to purge their people from all ſects, hereſies, and ſuperſtitions, that ỹ church (vnder their charge) may profite, and grow from day to day in the truth of thy goſpell, vnto all righteouſnes and holines of life.

Let it pleaſe thé to make a generall deliuerance and reſtitution of thy churches through the wholl world, by ſending forth laborers into thy harueſt, able and ſufficient men to gather the poore ſtray ſhéepe together, vnder the ſhéephoke of the great shepherd of our ſoules thy ſonne Jeſus Chriſt.



Moſes caſt the tables out of his handes and brake them in pieces becauſe of their idolatry, &c. Exo. 32.



The Philiſtines finde Dagon fallen downe before the ark of the Lord &c. 1. Sam. 5.



He ſhall breake downe their altars, he ſhal deſtroy their images. For now they ſhall ſay,



we haue no king becauſe we feared not the Lord, and what ſhould a king do to vs? Oſe. 10.



As touching their hearers, vnto such as profes thy name already, geue true perseuerance in faith, charitie, and all good workes, to the glory of thy name, & to the health of their own soules. And as touching the residue which walk as yet in the vanity of their own mindes, touch thou their harts, and geue them inlightned eyes, that all of them may yeald them selues to serue and please thée. Finally, ô God of all cõfort, I beséech thée haue pitie vpon the miseries and afflictions of all thy creatures in generall, of the nations whom thou visitest with pestilence, war, or famine: of the persons whom thou smitest with pouerty, imprisonment, sicknes, banishment, or other thy rods, whether it be in their bodies or in their mindes: and specially of thy chosen, that suffer for the testimony of thy gospell.

And forasmuch as it hath pleased



Herode caused all male children to be slaine that were in Bethlehem and in all the costes therof



from two yeare olde and vnder, according to the tyme which he had diligently searched, &c. Mat. 2.



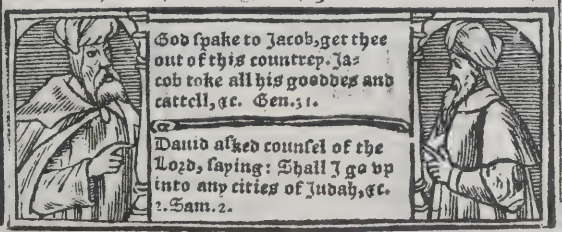


Saul sayd to Doeg, turn thou and fall vpon the priestes and Doeg the Edomite turned, &c. 1. Sa. 22



Athalia seing her sonne to be dead, destroyed all the kings seed. But Jehosheba, &c. Reg. 11.

thée to be so good and gracious to our soueraigne Lady, and to doe her the honor, that wheras other Realmes are in græuous troubles, thou hast geuen her rest in this her land, and sent hither the bowels of thy sonne Jesus Christ, to haue refuge here in their oppressions. Graunt her the grace to be a true nourisher and nurce of all such as are thine according to the saying of thy prophet Esay: so as she may haue a true compassion both of them that are here, and of all others: that at the accomplishment of thy promises, when it shall be sayd, come ye blessed of my father, possesse ye the kingdome which was prepared for you from the foundations of the world, thou maist vouchsafe ô heauenly father, to receiue her among the number of thy children, for the loue of thy sonne our Sauiour Jesus Christ, to whom with thée and the holy Ghost, be all honor and glory, So be it.







And Jesus when he was baptised, came straight out of the water. And lo, the heauens were ope-

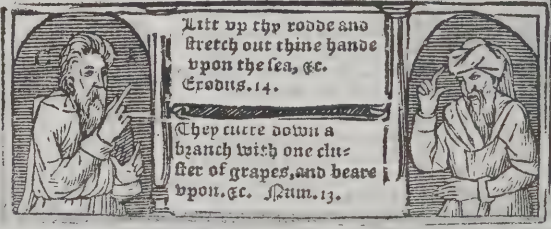


ned vnto him, and John saw the spirite of God descending like a doue, &c. Math. 3.



✠Another prayer for the church, *and all the states thereof*, by Iohn Foxe.

LOrd Iesus Christ, sonne of the liuing God, who wast crucified for our sinnes, and didst rise agayn for our iustification, and ascending vp to heauen, raignest now at the right hand of the Father, with full power and authoritie, ruling and disposing all thinges according to thine own gracious and glorious purpose: we sinful creatures, and yet seruants and members of thy church, doe prostrate our selues & our prayers before thy imperiall maiestie, hauing no other patron nor aduocat to spæde our sutes, or to resort vnto, but thée alone, beséching thée to be good to thy poore church militant here in this wretched earth: somtime a rich church, a large Church, an vniuersall church,



Litt vp thy rodde and stretch out thine hande vpon the sea, &c. Exodus. 14.

They curre down a branch with one cluster of grapes, and beare vpon. &c. Num. 13.

spread far & wide, through the whole compas of the earth: now driuen into a narrow corner of ỹ world, & hath much nede of thy gratious help.

First the Turke with his sword, what landes, what nations, and countreyes, what empires, kingdoms, and prouinces, with cities innumerable, hath he wonne, not from vs, but from thee: Where thy name was wont to be inuocated, thy word preached, thy sacraments administred: there now remayneth barbarous Mahumet, with his filthy Alcoran. The flourishing churches in Asia, the learned churches of Grecia, the manifold churches in Africa, which were wont to serue thee, now are gone from thee. The seuẽ churches of Asia with their candlesticks (whom thou didst so well forewarne) are now remoued. All the churches where thy diligent Apostle S. Paul, thy Apostle



The tempter came to Christ saying: If thou be the sonne of God, commaunde that these stones be



made bread. But he answering, sayd, it is written, Man shal not liue by bread only, &c. Math. 4.





Esau selleth his byrth right for a messe of pottage, &c. Gen. 25.



The woman seyng the tree to be pleasaunt, tooke of the fruit &c. Gen. 3.

Peter and John, and other Apostles so laboriously trauayled, preaching and wryting to plant thy gospell, are now gone from thy gospell. In all the kingdom of Siria, Palestina, Arabia, Persia, in all Armenia, and the Empire of Capadocia, through the whol compas of Asia, with Egipt, and with Africa also (vnles among the far Ethiopians some old steps of Christianitie peraduenture doe yet remayn:) either els in all Asia and Africa thy church hath not one foot of frée land, but is al turned either to infidelitie, or to captiuity, what soeuer pertayneth to thée. And if Asia, and Africa only were decayed, the decay were great, but yet the defection were not so vniuersall.

Now of Europa a great part also is shronk from thy church. All Thracia, with the empire of Constantinople, all Grecia, Epyrus, Illiricum, and now



Behold a woman a Cananite, came out of the sea coastes.



and cried, saying vnto him: Haue mercy on me O Lord, &c. Math. 15.





A certayne man was diseased 38. yeres, when Jesus saw him lie and knew, &c. John. 5.

and in the fourth watch of the night, Jesus went vnto them, walking on the sea, &c. Math. 14.



of late all the kingdome almost of Hungaria, with much of Austria, with lamentable slaughter of christian bloud, is wasted and all become Turks. Only a little angle of the west partes yet remayneth in some profession of thy name.

But here (alack) commeth another mischief, as great, or greater then the other. For, ỹ Turk with his sword is not so cruell, but the bishop of Rome on the other side is more fierce and bitter against vs, stirring vp his bishops to burne vs, his confederates to conspire our destruction, setting kinges against their subiects, and subiects disloyally to rebel against their princes, and all for thy name.

Such dissentionand hostility sathan hath sent among vs, that Turks be not more enemies to Christians, thẽ Christians, to Christians, Papists to Pro-

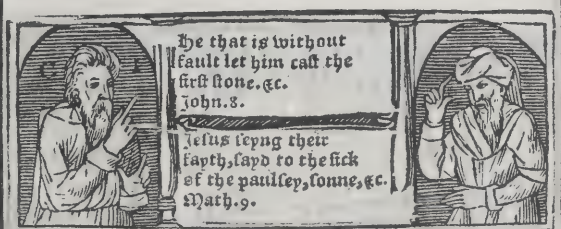


And he tooke the v. loaues and two fishes and looked vp to heauen and blessed, and



brake and gaue the loaues to his disciples and the disciples. &c. Math. 14.





testants: yea Protestants with Protestants doe not agrée, but fall out for trifles. So that the poore litle flock of thy church distressed on euery side, hath neither rest without, nor peace within, nor place almost in the world where to abide, but may cry now from the earth euē as thine own reuerence cryed once from the cros: My God, my God, why hast thou forsaken me?

Amongest vs Englishmen here in England, after so great stormes of persecution, and cruell murther of so many martires, it hath pleased thy grace to geue vs these Alcyon dayes, which yet we inioy, and beséech thy mercifull goodnes stil they may continue.

But here also (alack) what should we say? So many enemies we haue, ỹ enuy vs this rest and tranquility, and doe what they can to disturbe it. They which be frends and louers of the Bi-

Christ cried with a loud voyce, Lazarus come forth. Then he that was dead came forth, bound hand & foote with bandes and his face was bound with a napkin. Jesus said vnto them, &c. Joan. 11.

Helyas stretched himselfe vpon the childe, and the Lord heard the voyce of Helyas, &c. 3. Reg. 17.

Heliseus comming into the house and behold, the childe was dead and he stretched, &c. 4. Reg. 4.

shop of Rome, although they eate the fat of the land, and haue the best preferments and offices, & liue most at ease, & ayle nothing: yet are they not therewith content. They grudge, they mutter and murmure, they conspire & take on against vs. It fretteth them that we liue by them, or with them, and can not abide that we should draw the bare breathing of the aire, when they haue all the most liberty of the land.

And albeit thy singular goodnesse hath geuen them a Quéene so calme, so patient, so mercifull: more like a naturall mother then a Princes, to gouern ouer them, such as neither they, nor their auncesters euer read of in the stories of this land before: yet all this will not calme them, their vnquiet spirite is not yet content: they repine and rebell, and néedes would haue with the frogs of Esope, a Ciconia, an Italian

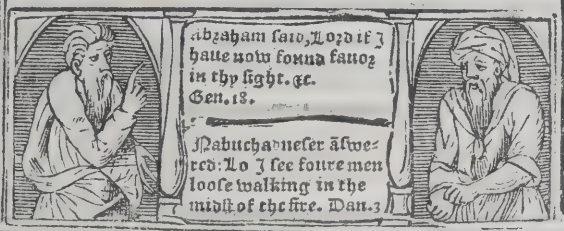


He was transfigured before them and his face did shine as the sunne, and his clothes were



as white as the light. And beholde, there appeared vnto them Moses and Elias, &c. Math. 17.





Abraham said, Lord if I haue now found fauor in thy sight. &c. Gen. 18.

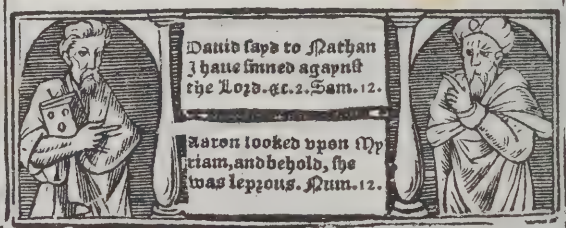
Nabuchadnezer answered: Lo I see foure men loose walking in the midst of the fire. Dan. 3

stranger, the Bishop of Rome to play Rex ouer them, and care not if all the world were set a fire, so that they with their Italian Lord might raign alone. So fond are we Englishmen of strãge and forain things: so vnnaturall to our selues, so grædy of newfangle nouelties, neuer contented with any state long to continue, be it neuer so good: and furthermore so cruell one to another, that we thinke our life not quyet, vnles it be seasoned with the bloud of other. For that is their hope, that is al their gaping and loking, that is their golden day, their day of Jubile, which they thirst for so much. Not to haue the Lord to come in the cloudes, but to haue our bloud and to spill our liues. That, that is it which they wold haue, and long since would haue had their wils vpon vs, had not thy gracious pitie and mercy rayled vp to vs this our



Jesus sayd, Many sinnes are forgeuen her, for she loued much. To whom a little is forgeuen

he doth loue a litle. And he said vnto her, Thy sinnes are forgeuen thee, &c. Luke. 7



David sayd to Nathan I haue sinned agaynst the Lord. &c. 2. Sam. 12.

Aaron looked vpon Myriam, and behold, she was leprous. Num. 12.

mercifull Quéne thy ſeruant Elizabeth, ſomwhat to ſtay their fury. For whom as we moſt condignly geue thée thanks: ſo likewiſe we beſéech thy heauenly Maieſty, that as thou haſt geuen her vnto vs, and haſt from ſo manyfold dangers preſerued her before ſhe was Quéne: ſo now in her royall eſtate, ſhe may continually be preſerued not only from the hands, but from all malignāt deuiſes wrought, attempted, or conceiued of enemies both ghoſtly and bodely againſt her.

In this her gouernment be her gouernour we beſéech thée, ſo ſhal her maieſty well gouern vs if firſt ſhe be gouerned by thée. Multiply her raign w many daies, and her yeares with much felicity, with aboundance of peace, and life ghoſtly: that as ſhe hath now doubled the yeares of her ſiſter & brother, ſo (if it be thy pleaſure) ſhe may ouer-



When Chriſt came nere Jeruſalem he beheld the citie and wept for it, ſaying: O if thou hadſt euen



knowen at the leſt in this thy day thoſe thinges which belong vnto thy peace &c. Luke. 19.





Who ſhall haue pity then vpon thee O Jeruſalem or who, &c. Jere. 15.



Their feaſts are turned into lamentation, their Altars, &c. j. Micha. 1.

grow in raigning, the raigne of her Father.

And because no gouernment can long stand without good counsell, neither can any counsell be good except it be prospered by thée: bless therfore we beséech thée, both her maiesty, and her honorable Counsaile, that both they rightly vnderstand what is to be done, and she accordingly may accomplish that they doe counsell to thy glory, and furtherance of the gospell, and publick wealth of this Realme.

Furthermore we beséech thée (Lord Iesu) who with the maiesty of thy generation doest drown all nobilitie, being the only sonne of God, heire and Lord of all things, blesse the nobilitie of this realme, and of other Christiã realmes, so as they (Christianly agréing amõg them selues) may submit their Nobilitie to serue thée, or els let them féle



Christ riding to Ierusalem, many spred their garmentes in the way, other cut downe branches of



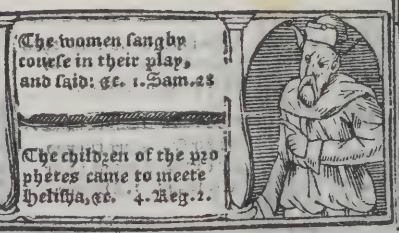
the trees & strawed them in the way. And they that went before, and they that folowed, &c Mark. 11





The women sang by course in their play, and said: &c. 1. Sam. 18

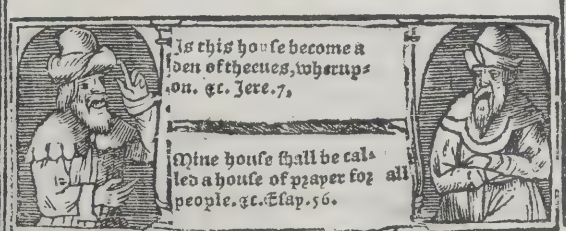
The children of the prophetes came to meete Helisha, &c. 4. Reg. 2.



O Lord, what a friuolous thing is the Nobilitie which is without thee.

Likewise to al magistrates, such as be aduaunced to authority, or placed in office, by what name or title soeuer: geue we beseech thee a carefull conscience vprightly to discharge their duety, that as they be publick persons to serue the commō wealth, so they abuse not their office to their priuate gayne, nor priuate reuenge of their own affections: but that iustice being administred without bribery, and equity balanced without cruelty or parciality, thinges þ be amisse may be reformed, vice abandoned, truth supported, innocency releeued, Gods glory maintayned, and the Common wealth truely serued.

But especially to thy spirituall Ministers, Bishops, and Pastors of thy church: graunt we beseech thee (O Lord




Jesus went into the temple and began to cast out them that sold and bought, saying vnto them it


s written, Myne house is the house of prayer, but ye haue made it a den of theues. Luke. 1





The chiefe priestes and the Scribes and the Elders of the people, consulted how they might



take Jesus by subtilitie and kil him. But they said, not on the feast day, least any uproze, &c. Math. 2





When Josephes brethren saw him a farr of, &c. Gen. 3



Absolon rose vp early, and stoode hard by the, &c. 2. Sam. 19.

Christian

Prince of all pastors) that they following the steps of thee, of thy Apostles, and holy Martires, may seeke those things which be not their own, but only which be thine, not caring how many benefices, nor what great Bishopricks they haue, but how well they can guid those they haue. Geue them such zeal of thy church as may deuoure thē, and graunt them such salt, wherewith the whole people may be seasoned, and which may neuer be vnsauery, but quicned dayly by thy holy spirite, whereby thy flock by them may be preserued.

In generall geue to all the people, and the whole state of this Realm, such brotherly vnitie in knowledge of thy truth, and such obedience to their superiors, as they neither prouoke the scourge of God against them, nor their Princes sword to be drawen against her will out of the scabberd of long suf-

ferance, where it hath bin long hid. Especially geue thy gospel long continuance amongst vs. And if our sinnes haue deserued the contrary, graunt vs we beseech thée with an earnest repentance of that which is past, to ioyne a harty purpose of amendment to come.

And forasmuch as the Bishoppe of Rome is wont on euery good Friday to accurse vs damned hereticks, we curse not him, but pray for him, that he with all his partakers, either may be turned to a better truth, or els we pray thée (gracious Lord) that we neuer agrée with him in doctrine, and that he may so curse vs still, and neuer bles vs more, as he blessed vs in Quéne Maries time. God of thy mercy kéep away that blessing from vs.

Finally, in stéde of the Popes blessing, geue vs thy blessing Lord we beseech thée, and conserue the peace of thy

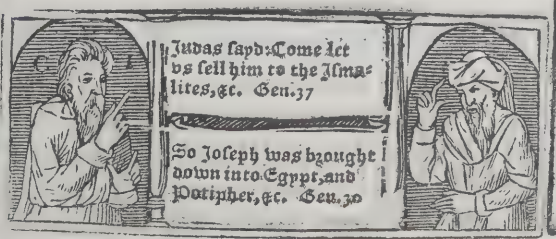


They appointed vnto him thirtie pieces of siluer, and from that tyme Judas sought opportunitie



to betray Christ his maister. Now on the first day of the feast of vnleauened bread, &c. Math. 26







Jesus at his last supper as they did eate, tooke bread, & whē he had geuen thankes brake it,



and gaue it to his disciples, saying: Take, eate, this is my body, &c. Math. 26.



Christian

Church, and course of thy blessed Gospell. Help them that be nédy and afflicted. Comfort them that labour, and be heauy laden. And aboue all things, cõtinue and increase our faith.

And forasmuch as thy poore little flock can scarse haue any place or rest in this world, come (Lord) we beséech thée with thy Factum est, and make an end, that this world may haue no more time nor place here, & that thy Church may haue rest for euer.

For these, and all other necessities requisite to be begged and prayed for, asking in thy Christes name, and as he hath taught vs, we say: Our Father which art in heauen, &c.

Another.

O Singular louer of vs, Christ Iesu, O Bridegrome to whom thy Church is most deare, and which hast



Melchisedech brought forth bread and wine, and he. &c. Gen. 37

Moses sayd to the people of Israell: This is that bread. &c. Exo. 16.



promiſed that thou wilt neuer fayle her: increaſe her, and multiply her with good iſſue like the father, that is to wit, like thy ſelfe. Make vs to be all of one minde both in thee, and in the thinges that concern thee, ſo as we may verely be that body whereof thou art the head, being (as it were) glewed, and faſtened together with mutuall charitie, kindeled with that euerlaſting fire of thine, which haſt ſo loued vs, that thou haſt ſpent thy bloud and thy life for vs.

O Chriſt, the author and perſwader of peace, loue, and good wil: ſoften our hard and ſteely harts: warme our ycie and frozen harts, that we may wiſh well one to another, ſo as al men may perceue vs to be thy true diſciples. And geue vs grace euē now to begin to ſhew forth that heauenly life, wherin there is no diſagreement



Jeſus ſaid: all ye ſhall be offended by me this night &c. He ſaid moreouer vnto them, ſitte ye



herewhile I go and pray ponder. And he toke Peter and the two ſonnes &c. Math. 26.





I ſaw all Iſrael ſcatred as ſheepe that had no shepheard, &c. 3. Reg. 22



Heliſha ſayd: behold thou ſhalt ſee it with thine eyes but thou &c. 4. Reg. 7.



Jesus knowing all thinges that should come, went forth and said vnto them whome seeke ye?



They answered him Jesus of Nazareth, Jesus answered I am he. Judas also &c. Iohn. 18.



Christian

nor hatred, but peace and loue on all hands, one towards another, Amen.

Another.

THe Church is one body, derriued from thee (O Christ) the head therof, into diuers members, knitte to thee, & together among themselues, with the knot of mutual loue, a great mistery of Gods goodnes. Now look how great a benefite, loue, vnitie, and peace are: so great a mischief is dissention, the mother of hatred. The author of the former is God, and the author of this other is the deuil. And like as nothing can be deuised more blessed, then to haue the Earthlye church to imitate the concord of the heauenly church: so nothing is more wretched then the contrary, which is the Image of hell.

O head and father of oures, thou



The foolish virgines came also saying Lord Lord, &c. Math. 25.

The great Dragon that old serpent was cast out, &c. Apoc. 12.



only art of power to performe what thou liſteſt. Therefore gather thou vs together diſperſed: & knit vs together now iarring, & rent aſũder with opinions: vnite vs together whom hatred and enmity hath ſet as far at ods as can be. Graunt that all of vs which are regenerated, & renewed by baptiſme in thy name, may cloaſe together in one body, meet for ſuch a hed as thou art, thẽ the which none cã be imagined either better or greater.

Let vs be all of one minde, let vs ſet our harts all vpõ one thing, namely vpon thee the only almighty god, and ſingular louer of vs: which art alſo a moſt meek man, and waſt nayled to the croſſe for our ſinnes, and art the redeemer of mankind, and the ſetter vp agayn of the whole world. Lord aſſwage the great number of waues, wherewith this Ship of thine



Judas had geuen them a token ſaying: whomſoeuer I kiſſe, he it is, take him and leap him



away. And as ſoone as he was come, he goeth to him and ſaith: Maiſter, maiſter, &c. Marke. 14.





Joab roche abner and ſmote peaceably, and ſmote him vnder the ribbe that he died. &c. 2. Sam. 3.

Simon to redeme Jonathan, ſendeth mony and the children to Triphon &c. 1. Macha. 13.





The Ievves spate Christ in his face, and buffeted him saying: Prophecy vnto vs O Christ



who is he that smote thee? Peter sate without in the hall, and a maid, &c Math. 26.



Christian

is assaulted and shakē. Awake Christ Iesu and saue vs, or els we are like to suffer sore, and horrible shipwrack. No strength, no wisdome, no riches of men can now help vs, there remaineth no hope of remedy. Only thy mercifull looke can saue vs from this cruell storme, and make it calme agayn. Therefore put to thy helping hand, that we being preserued by thy power, may glory in thy name, Amē.

✣ Another.

O Lord Iesu christ, which through thine almightye power diddest make all creatures both visible and inuisible, which by thy heauenly wisdom gouernest and disposest all thinges in most beutifull order, which by thine vnspekable goodnes, preseruest, maintaynest, and quickenest all things, & which, through thine infinite mercy, amēdest



When Cham the father of Chanaan saw the nakednes of his father, he told his two brethren, &c Gen. 10



Helisens is mocked of little children crying vnto him: Come vp thou baldhead, &c. 4. Reg. 2.

the things that are crazed, buildest vp the things that were fallen down, and quickenest the thinges that were dead: vouchsafe(we beséech thée) to turne thy countenance at length to thy singularly beloued spouse the church, euen that milde and gratious countenaunce of thine wherwith thou cherest all things in heauē, in earth, aboue the heauens, and vnder the earth: vouchsafe to turne those méeke and merciful eyes of thine wherwith when thou beheldest Peter, he repented him by and by: and wherewith thou beheldest the scattered people, and wast moued with pitie because they wandered like stray and scattered shéep for want of a shepheard.

Thou séest O good shepheard, how sundry sorts of wolues are broken into thy shéepfold, of whō euery one crieth this is Christ, insomuch, that euen the perfectest might be drawen into error,



Pilate let Barrabas lose vnto thē and scourged Jesus, and deliuered him to be crucified



Then the souldiours of the gouernour toke Jesus into the common hall, &c. Math. 27.





The plowers plowed vpon my backe, and furrowes long did cast, &c. Psal. 131.

Sathan smote Job with sore boyles frō the sole of his foot &c. Job. 2.



if it were possible. Thou sæst wt what windes, with what waues, and wt what stormes, thy litle ship is tossed, out of the which it is not thy will that there shall be any safety. What must follow but that all of vs must nædes perish, if she should be drowned in the waters?

We acknowledge and confes, that our own sinnes haue procured vs this tempest. We acknowledge thy righteousnes, and bewaile our own vnrighteousnes: but yet therwithall we appeale to thy mercy, which (according to the psalme of the Prophet) excædeth al thy works. We haue indured much punishment already, being ouerworn with so many warres, ouerspent with so many exactions, vexed with so many kindes of sicknesses and plagues, ouerflowed with so many flouds, and scared with so many strange wonders threatening vs from the skyes: and yet for al these



And the souldiours platted a crowne of thorne vpon his head, and a reede in his right



hand, and bowed their knees before him and mocked him, saying: God saue, &c. Math. 27





When thou hast done all thy duety, sitte downe that thou mayst retene accown &c. Eccle. 32.

Abner layd vnto David, who art thou that criest to the king, &c. 1. Sam. 26



miſchiefes, following one in anothers neck, there apeareth not any Hauē any where to reſt in, but ſoꝛer things ſæme to hang ſtill ouer our heads.

We complayne not of any rigoꝛ on thy behalfe (O moſt mæke Sauyour,) but we acknowledge thy mercy in that behalfe alſo, foꝛ truely we haue deſerued far ſoꝛer thinges. How be it, O moſt mercifull Jeſu, ſtand not thou vpon the due of our deſerts, but conſider what becommeth thine own mercifulnes, without the which, not euen the Angels were able to ſtand befoꝛe thæ, and much leſſe we that are but earthen veſſels. Haue mercy vpon vs O pitiful Redæmer, not foꝛ any woꝛthineſſe of oures, but geue that gloꝛy to thy holy name. Suffer not the Jewes, Turks, and others which ether know thæ not, oꝛ els enuy thy gloꝛy, to bꝛag continually againſt vs and to ſay: Where is



Pilate toke water and waſhed hys handes befoꝛe the multitude, ſaying: I am innocent of



the death of this iuſt man, looke you to it. Then anſwered all the people, &c. Math. 27.





Jezabell ſent a meſſenger vnto Helias ſaying The Gods do ſo to me, &c. 3. Reg. 19.

Then the king commaunded, and they bꝛought Daniell and ceſt, &c. Dan. 6.





And Jesus bare his crosse and came into a place named Golgotha, where they crucified him and



two other with him on either side one, and Jesus in the midst of them, &c. John. 19.



their God? Where is their Redemer? Where is their Sauiour? Where is their Bridegroome whom they boaste of? These reproches light vpon thée, while thy goodnes is measured by our aduersities. Because they perceiue not that this chastising is to our welfare, they déeme vs to be forsaken.

In time past when thou didst slépe in the ship, and the tempest that arose threatned destruction to all that were in it, thou diddest awake at the crying out of a few of thy disciples, and anone at thy almighty voyce the surges sank down, the winds were whist and still, and the troublesome stormе was soden ly turned into a great calme. The dúbe elementes knew the commaundement of their maker. Now in this farre gréuouser tempest, wherby not a few bodies, but innumerable soules are in danger: we beséech thé to awake at the



Abraham tooke the wood of the burnt offring, and layd it vpon Isaac his sonne, &c. Gene. 22.

Behold the widow was there gathering sticks, and Elias called her, and said, &c. 3. Reg. 17.



cry of thy whole church being in peril. Behold how many thoulād mē cry out, Lord saue vs or els we perish.

The tempest hath ouercome all cunning of man: nay rather, we sée that the indeuour of such as goe about to helpe it, doth turne to the contrary. There nédeth thy voyce O Lord Jesu, say no more but tempest be still, and by and by the wished calmenes will shew it selfe. The Lord would haue spared the innumerable thousands of wicked people that were in Sodome and Gomorra, if he could haue foūd but ten righteous among them all. Now there are many thousands which loue the glory of thy name, and which long to behold the beauty of thy house: and wilt thou not at their intreatance release thine anger, and remember thy old mercies? wilt thou not through thy heauenlye cunning, turne our foolishnes to thine



Tubulcaim wrought cunningly euery craft of brasse and iron, &c. Gen. 4.



Esay the prophet was cut in the midst with a saw, and fasted on a tree, &c.



And when they were come to the place which is called Caluarie, there they crucified him



and the euil doers, one on the right hand, and the other on the left, &c. Luke. 23.



own glory: wilt thou not turn the wicked folkes euill doinges, to the benefit of thy church: for thy mercy is wont to be then redyest at hand, when things are so far past recouery, as no strength or policie of man can help them. Thou being the only author and maintayner of peace, art only he ẏ maketh thinges at one, though they be neuer so much at oddes. Thou didst dispose the olde Chaos, wherein the sẽdes of al things lay confused, and turmoyling among them selues, without any order or comlynesse: and by wonderfull order knit the thinges together in euerlastinge league, which striue together by nature. But how much more shamefull a Chaos is it, where ther is no loue, no faith, no keeping of couenants, no reuerence of lawes, no awe of such as are in authoritie, no consent of opinions: but euery man singes his own song as



One of the souldiours with a speare pearced his side, & forthwith ran there out blond and water. And he that saw it bare record and his record is true. And he that &c. Iohn. 19.







with the ribbe which the Lord God had taken from the man, &c Gen. 2.

The Lord said to Moses thou shalt smite the rock and water, &c Exo. 17



in a black sanctus: Among the compasses of the Skyes there is no disagræment, the Elements doe kæp euery one his place, and euery of them executeth his own office. And wilt thou suffer thy spouse, for whose sake all things are created, to goe to wrack by continuall discord: Wilt thou suffer wicked spirits, the authors of discord, to execute tiranny in thy kingdome vnpunished: Wilt thou suffer that strong fellow whom thou hast once thrust out, to get possession of thy tents agayne: When thou dwelledst as a mortal mã, among men, the deuils fled away at thy voyce. We beseæch thé O Lord, send thy Spirite into the hartes of all them that profes thy honorable name, to driue from them the wicked spirits, which are the scholemasters of ryot, couetousnes, ambition, lechery, vengeance, and discord: and (that I may

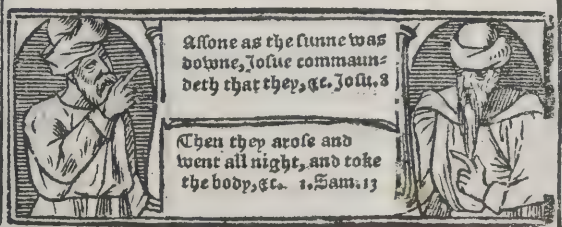


oleph toke the bo-
y and wrapped
it in a cleane lin-
ten cloth, and layd
in his new tombe



which he had hewen
out euen in the rock
and rolled a great
stone to the doore, &c.
Math. 27.





Assone as the sunne was
downe, Iosue commaun-
deth that they, &c. Iosu. 8

Then they arose and
went all night, and toke
the body, &c. 1. Sam. 13

vse the prophets own wordes) a cleane hart create in vs O God our king, and renue thy holy Spirite in our bowels, take not thy holy spirit from vs. Geue vs againe the gladnes of thy saluatiõ, and strengthẽ thy spouse and thy spouses shepheards with a principall spirite. By this spirit hast thou set things in heauen and earth at one: by this spirite hast thou assembled and knit so many tongues, so many nations, and so many sundry sorts of men into the one body of thy church, which cleaueth vnto thée her head by the same spirit. If it may please thée to renue him in all mennes harts, these outward calamities wil by and by cease, or if they cease not, yet shall they at least wise turne to the behoofe of them that loue thée. Set this confusion in order O Lord, and let thy spirit spread forth it selfe vpon the waters of wauering opinions.



He layd it in a tomb hewen out of a rocke wherin was neuer man yet layd. And that day was the



preparing of the Sabboth, & the Saboth drue on. The women that folowed after &c. Luke. 23.





When Joseph was come to his brethren, they stript him, &c. Gen. 37.

So they toke vp Jonas and cast him into the sea and the sea, &c. Jonas.



And forasmuch as thy spirit (which according to the saying of the prophet contayneth all thinges) hath also the knowledge of the voyce in him: graunt that as all which dwell in thy house haue but one law, one baptisme, one God, one hope, one spirit: so also there may be but one voyce among all them that professe thy catholick truth. At thy going vp into heauen, thou after the maner of such as triumph, diddest scatter abroad diuers rewards from aboue, geue giftes vnto men, & bestow sundry presents of thy spirite among them. Renue now again thine old bountefulnes from aboue: geue the same thinges to the Church now drooping, which thou gauest to her at her first florishing forth. Geue vnto her Princes ỹ awe of thée, that they may so gouern the common weale, as though they should shortly yeald an account of eue-



There was Mary Magdalene and the other Mary sitting ouer against the sepulchre. The next



day that followed the day of preparing, the hie priestes and Pharises, &c. Math. 27.





She weepeth continually in the night, and her teares. &c. Lamen. 1.

Call me not Naomi, but call me Mara for the lord hath geuen, &c. Ruth. 1.



ry thing to thé the king of all kinges. Geue them of the wisdome which is al wayes about thy throne, that they may sée what is best to be done, and perform it in their dédes. Geue vnto the shepheards whom thou hast vouchsafed to put in thy roomth, the gift of prophesy, that they may interprete the misticall scriptures, not by mannes reason, but by thy inspiration. Geue them the thrésold charity which thou diddest demaund of Peter when thou gauest him charge to fédе thy flock. Geue them the loue of sobernes and chastity. Geue thy people willingnesse to obay thy hestes, and forwardnes to serue them by whom it is thy will to haue the affayres of this world ordered: so shall it come to passe, that if by thy inspiration the Princes commaund things sémming thé, and the Shepheards teach things accordingly, and the people o-



For feare of him the kepers were astonied & became as dead men. But the Angell sayd to



the women: feare not, for I know you seeke Jesus which was crucified, &c. Math. 28.





Samson arose at midnight and toke the dores, &c. Judicum. 16

And the Lord spake vnto the fish and it cast out Jonas, &c. Jonas. 2.



bay their good gouernment and godly teaching: the church shall with such good order soon recouer her former dignitye and quietnes to the glory of thy name. Notwithstanding that thou hadst appointed the Niniuites to vtter destruction, yet diddest thou spare thē as soone as they turned to repentance: & wilt thou despise thy spouse casting her selfe down at thy fēte: which vseth sighes in stēde of sackcloth, and teares in stēde of ashes?

Thou hast promised forgeuenes to such as conuert, and yet is it thy gift that a man returneth to thē with all his hart, to the intent that all our good thinges should redound to thy glory. Thou art the maker, repayre thy creature. Thou art the raunsomer, saue ꝑ cost which thou hast bestowed. Thou art the Sauyour, suffer not them to perish which hang wholly vpō thē. Thou



Mary stoode at the sepulcher weping, and as she wept, she bowed her selfe into



the sepulcher and saw two aungels in white sitting, the one &c. John. 20.





Ruben returned to the pit, and behold Joseph was not in the pit, &c. Gen. 37.

I will seek him that my soule loueth: I sought him but I found him not, &c. Cant. 3



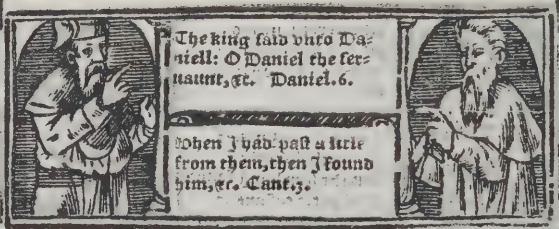
art the Lord, maintayn thine own possession. Thou art the head, succour thy members. Thou art the king, geue vs reuerence of thy lawes. Thou art the Prince of peace, inspire thy loue into vs. Thou art God, haue mercy vpon thy humble suiters.

According to S. Paules saying, be thou all in all men, that the wholl company of thy church, may with one mind and one voyce in consent yeald thanks for her obtayned mercy, to the father, and the sonne, and the holy Ghost, who being the perfect pattern of concord, are distinct in propriety of persons, and yet in nature but one, to whom be prayse and glory for euer, Amen.



✠A Prayer for the Queenes *Maiestie.*

WOnderful (O most excellent and almighty God) is the depth of



thy iudgements. Thou king of kings. Lord of Lords. Thou which at thy pleasure doest take away and transpose, rote out and plant, confound and establish kingdomes: Thou of thy singular goodnes, hast deliuered our Quéen thy handmayd, when she was almost at deathes doze: yea thou hast deliuered her out of prison, and setled her in her Fathers throne. To thée therfore doe we render thanks: to thée doe we sing laud and prayse: thy name doe we honor day and night.

Thou hast restored again the liberty of our countrey, and the sincerity of thy doctrine, with peace and tranquilitie of thy church. Thine, thine was the benefit: the meanes, the labor, and seruice was hers. A burthen to heauy (alas) for a womans shoulders: yet easie and tollerable by thy helping hand.

Assist her therfore O most merciful



Jesus said to Thomas put thy finger here and see my hands and put forth



thy hand, and put it into my side, and be not faythlesse. &c. Iohn. 20.





And Iacob called the name of the place Peniell, &c. Gen. 32.



ded: on answered: he Lord be with vs why then, &c. Iud. 6.

father, neither respect her offences, or ỳ deserts of her parents, or the manifold sinnes of vs her people: but think vpon thy wonted compassion, alwayes at hand to thy poꝛe afflicted.

Preserue her kingdome, maintayn religion, defend thy cause, our Queen, vs thy shæpe, and her people. Scatter thine enemies which thirst after war. Let them be ashamed and confounded that woꝛshippe Idols. Let vs not be a pꝛay to the nations that know not thée, neither call vpon thy name.

Strengthẽ and confirme O Loꝛd, ỳ good woꝛk wch thou hast begũ. Inspire our gracious Quæne thy seruant, and vs thy poꝛe flock with thy holy spirite: that with vncoꝛrupt life, we may so ioyn puritie of religion, as we may not yeald and bꝛing foꝛth wild and bastard fruites: but milde and swæte grapes, and fruites besæming repentance, and



So after the Loꝛd had spoken vnto them he was receiued into heauen and



sæt at the right hand of God. And they went foꝛth and preached, &c. Mar. 1.





And Enoch walked with God, and he was no moꝛe seene, foꝛ God tooke him away &c. Gen. 5.

There appeared a charet of fire, and hoꝛses of fire, so Elias went vp by a whirlwind. &c 2. Reg. 2



mæte and conuenyent for thy gospell, to the intent we may enioy this immortall treasure immortally, and that liuing and dying in thée, we may finally possesse the inheritance of thy heauenly kingdome, through Iesus Christ our Lord. For, thine is the kingdome, the power, and the glory, for euer, Amen.

✻ Another.

O God most excellent creator and preseruer of all thinges, we cast our selues down before the fæte of thy maiestie: and inwardly fæling how vnworthye we are to haue our prayers heard of thée, we dare not lift vp our eyes to heauen.

Neuertheles, whereas we were cõceiued in sinne, and therefore (as all Adams children) deserued vntimely birth: Yet thy Fatherlye hand hath



Knowledge of God in Iesus Christ is life.



Mahomet, and his Alcoron is perdition

Loue of God is in spirite, and truth.



Idolatry, is Spirituall adultery.



brought vs forth, and caused vs to be borne, yea and graunted vs to liue in this blessed time of thy gospell: to the intēt that dying with Christ, we should rise agayn to eternall life.

But alas (wretches that we are) we haue deserued thy iust indignation by returning to our old vomit. And yet thy grace surmounteth our sinne, continually calling vs to thy shæpfold, by the voyce of thy gospell. Blessed be thy holy name for sending vs that light, when we were in darcknes: that spirytuall drinke, when we were in deadly thirst: that heauenly foode, when we were hunger starued. And like honor and prayse be ascribed to thæ only (O Lord) for geuing vs such, so wise, so zealous, so godly, and carefull gouernors of thy chosen church of England: whom thou hast raysed vp by the light of thy gospell, to guid vs in the same

thy light, and to fede vs with the same thy heauenly foode.

We magnifie thy name day & night, for that inestimable benefit of thine, bestowed vpon vs thy people of Englād, in calling thy chosen creature, ỹ nurce of this thy church, our Quéne, and gouernour, from worldly vanities, to the care of thy kingdome, and into the cōmuniō of thy Saints, by the preching of thy gospell. When she gaue not sufficiently attentiue and diligent eare to thy blessed word, albeit thou didst correct her, & other ingratefull creatures of this our nation with thy rod, yet euē in this point also thy clemency surmoūted our double wickednes. For behold when as thy iustice might haue depryued vs of her, thou of thine infinite mercy didst deliuer her out of pryson, set her fræ from the Lyons iawes, crowned her with a diademe of gold, & put

Fayth. apprehendeth Christ Iesus.





Aboue al take the shield of fayth. Ephe. 6.

Behold thou hast cast me out. Genesis. 4.



Cayne. dispaireth of mercy.

Hope.
maketh not a-
shamed.



the Royal scepter of this Realm in her hand.

Moreouer (O singular, and most precious treasure of al treasures) thou through her meanes and ministery hast brought agayn Christ Jesus, once banished out of England.

These (most mercifull father) be the principall iewels of thine inestimable riches bestowed vpon vs: which, the more excellent they are, the les are we worthy of them, because we haue misbehaued our selues towardes thy maiesty, in dayly sinning more & more against thée: in so much that féeling the same in our consciences, we be driuen welnére to despaire. But when we call to minde thy sure and swéete promises in Christes precious bloud, we are therby refreshed: &, recouering strēgth by hope, approach thy throne boldly, not offering any thing for the satisfac-

Iudas.
ashamed, and
hanged him
selfe.



tion of our sinnes, but only crauing, that the oblation of thine annoynted, which is the iustifier and sanctifier of all that are to be iustified and sãctified, may make vs cleane, and so receiue vs into thy tuicion. And séeing obedience pleaseth thée better then the fat of shéep and the sacrifice of our lips better then the flesh, and bloud of beastes, graunt that we may finish our sinfull race in shewing forth thy prayse, and kéeping thy holy will.

And forasmuch as thou hast thought good to set vp thy seruant our Quéene, a woman, and a fraile vessell, ouer vs, to gouern this kingdome, and that she must render an account therof (a hard thing so to doe) before the iudgement seate of thy sonne Christ: send downe (we beséech thée) O Father, send down such grace from thy high throne, vpon thy daughter our Quéene Elizabeth,



Patience, ouercõmeth all thinges.

Wrath, deuoureth it selfe.



Looking vnto Iesus the Author. &c. Heb. 12.

Let al bitternes, and anger, and wrath. Eph. 4.

as thou knowest most necessary for the performance, and executiõ of so great a charge.

Thou hast geuen her Counsellers: graunt that she may vse their councell happely. Indue them with godly, righteous, and carefull hartes, that they may be both willing, and able, simply and faithfully to consult, and also prouidently to prouide, as well for thy church, as for her, and vs her people.

It is thy grace O Lord, that we her people, renued with thy word, doe suffer our selues to be nourished with the same. Send forth therefore faithfull shepheards, godly, and true teachers to fæde vs. And driue away all hirelings, and rauening wolues, from this flock of thine, and of thy Sonne Iesus Christ.

Besides this, so blesse vs the sheepe of thy pasture, that we may neuer deny



Humilitie, is tender harted.

Pride, despiseth his neighbour.



Be not high minded, but make your selues. &c Rom. 12.

Woe to the crown of pride, &c. Esay. 28.



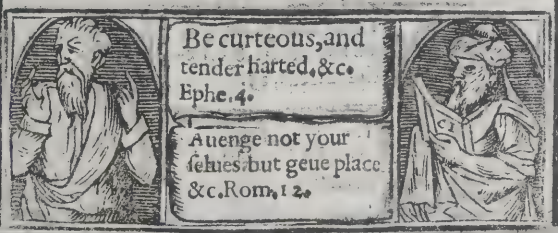
thée the chiefest honor: Our Quéen thy Deputy, her obedience: And our neighbors mutuall charitie.

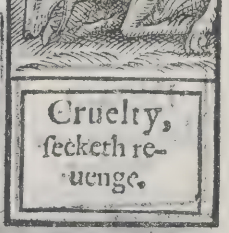
Furthermore, of thy goodnes, maintayne peace and tranquilitie, defend our Quéene, her kingdome, and countrey from bloudy warres: and especially protect her and vs from hollow harts, and from ciuill tumults, and cõspiracies, which haue shaken the greatest part of Christendome.

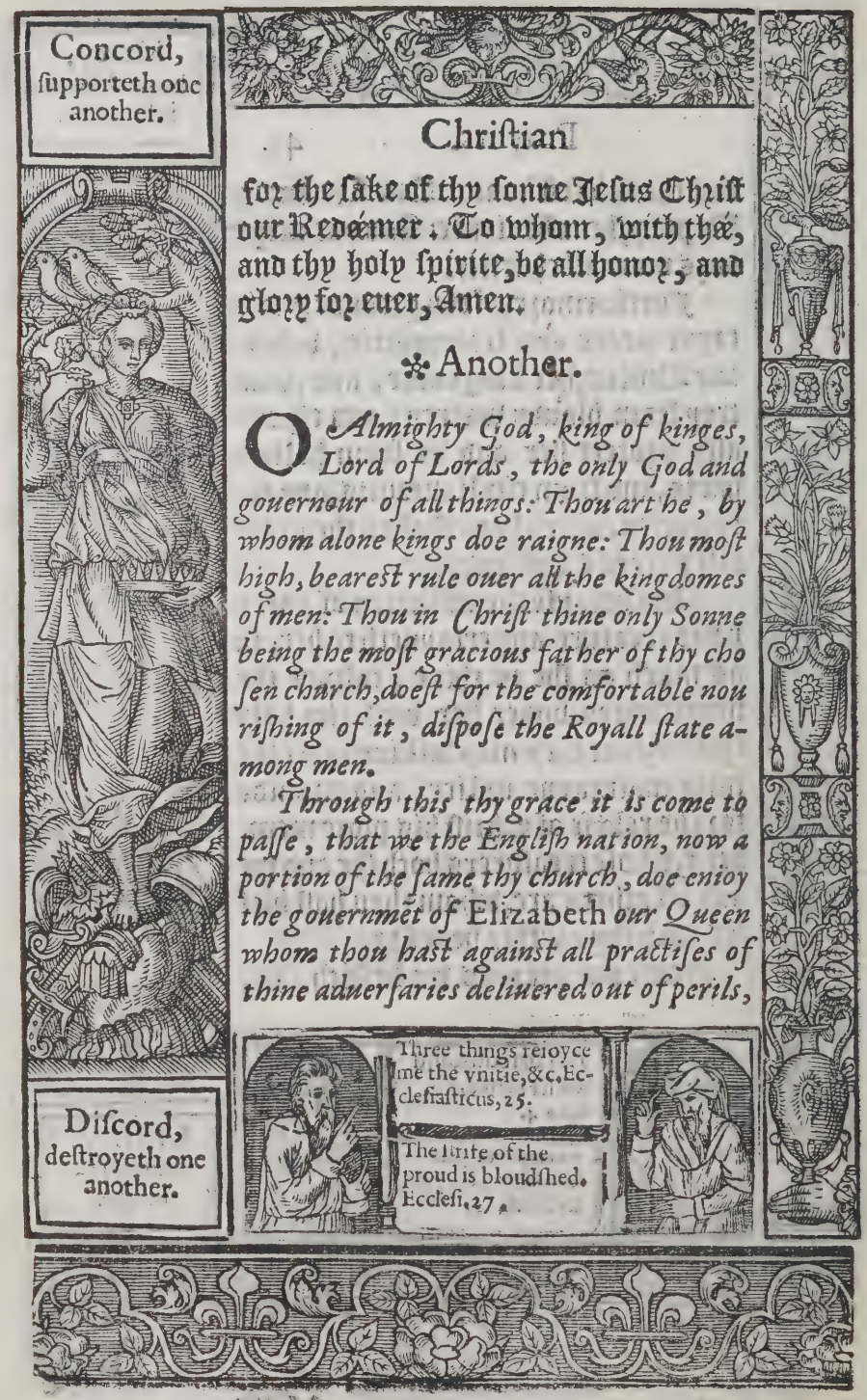
And because the affliction of euery poore creature appertayneth to her, in as much as she is thine, inspire the magistrates vnder her with thy holy spirite, that they may willingly & carefully maintayne iustice, and prouide for the relæfe of Christ his poore members, whose treasurers both she and we and all others are, whom thou hast blessed with thy earthly benefits.

Heare our prayers we beseech thée,









Christian

for the sake of thy sonne Jesus Christ our Redeemer. To whom, with thee, and thy holy spirite, be all honor, and glory for euer, Amen.

✠ Another.

O *Almighty God, king of kinges, Lord of Lords, the only God and gouernour of all things: Thou art he, by whom alone kings doe raigne: Thou most high, bearest rule ouer all the kingdomes of men: Thou in Christ thine only Sonne being the most gracious father of thy chosen church, doest for the comfortable nourishing of it, dispose the Royall state among men.*

Through this thy grace it is come to passe, that we the English nation, now a portion of the same thy church, doe enioy the gouernmēt of Elizabeth *our Queen whom thou hast against all practises of thine aduersaries deliuered out of perils,*

and by thy mighty hand brought to raign ouer vs. Mercifully guiding her, thou hast made her to vs a mother, to thine afflicted flock a nurce in that benefite which we haue in liberty of true Religiō, and common peace. Merueilously protecting her, thou hast kept her to defend vs, that we might vse and hold this benefite quyetly.

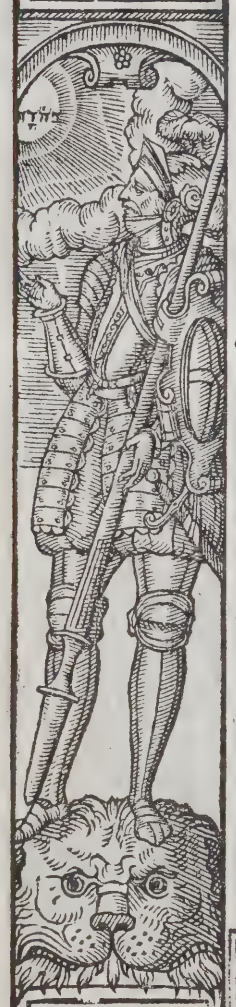
And euen now in thy mighty marueylous mercy, thou hast discouered the practises of such crafty and cruell enemies, as purposed to spoyle her of vs, vs of her, & both her and vs of thy Religion, and of peace, determining to deliuer vs ouer to the tyranny of that shameles sinfull man of Rome, & to the bloudy sword. In which purpose of mischief if thou hadst permitted them to preuayle, we had suffered for our sinnes at thy hand, O Lord, most iustly, but at their hands most vnkindly, vnnaturally and vniustly. For we doe offend



Loue nourisherh with ioy.



Herod murthereth infants.



Christian souldior harnised.

Hell Temptation ouercome.

thy Maiesty many wayes: we offend not them any wayes. Yet such is their waywardnes that they do hate vs: Yea such is their wickednes that they will hate vs, onely because we do professe to serue thee in truth. For this cause they cõspire against thee, O GOD, like hypocrites, against our Queen like traitors, agaynst our commõ countrey like spoylers, against vs euen as Cain did agaynst Abell. But thy great goodnes hath deuised better for vs, then they do: Thou hast spared vs whom they would haue spoyled. Thy wisdom hath vnfolded their wickednes. Thy prouidence hath preuented their purpose. All honor, prayse, with thankes in the congregation, and by euery member ther of be geuen to thee, O God of grace, O Lord of pity, O Father of mercy for euer and euer. And now we beseech thee, O mercifull father, be not prouoked with our sinnes to geue vs ouer to the lust of



Put on the whole armore, &c. Ephe. 6.

Stand fast in the faith, &c. 1. Cor. 16.



our enemies, doe not make vs a reproche to theſe heathen. Let not the Iew, the Turke, the Papiſt, triumph againſt thee in our ouerthrow, ſaying: where is now their God? *But of thy rich mercy in Chriſt forgeue our ſinnes, by thy renuing ſpirite amend vs, and worke out the good worke which thou haſt begun among vs. Confound and bring to nought the attempts of theſe and the like enemies, as thou diddeſt at* Babell. *Infold them in the folly of their own deuices, as thou did deſt* Achitophell. *By thine angell ſmite their force, as thou didſt to* Senacherib. *In their deſperate attempts let them be drowned, as was* Pharao. *In their treaſons ouertake them, as thou didſt* Abſolon. *If any of them are to be conuerted, turne them as thou didſt* Manaſſes. *Otherwiſe let them feele their due puniſhment, as did* Dathan *with his conſpirators, that of theſe alſo there may be left*





Wiſedome is better then gold.

Sardanapalus an imprudent king.

Vnderstãding reacheth the heauen.



an example of thy iustice to the posterity. We do likewise most humbly beseech thee to continue thy goodnes towards vs, euen of thine olde wonted mercy. Deliuer our Queene Elizabeth *from euill. Direct her in the true knowledge of thee, to acknowledge thy benefites towards her, and her duety towards thee. Kindle more and more in her hart a zeale to serue thee her selfe, and to haue thee serued of vs sincerely. Guide her still to gouern vs iustly in godly peace.*

Geue vnto vs also which are subiects, thankefull harts to thee, faithfull to her in thee, and charitable towards all men: that all which liue vnder her gouernmẽt, Counsellers, Ministers, and euery other in their place and calling, may be throughly sanctified in holines to liue before thee.

Thus prolonging her raign ouer vs, plant thou in it thy Religion among vs, and in vs, so that it may with power re-

Ignorance is as a beast



Vnderstanding is a welspring of life. &c. Prouerb. 16

Be ye not like horse, and Mule which. &c. Psalme. 32.



forme and rule vs, and remayn to our posterity after vs, that the prayse of thy name may so continue in the hartes and mouthes of the Englisb nation, as England may say for euer: The Lord be prayſed.

❧ A Prayer for the Miniſters of *Gods word.*

LEt thy Prieſtes (O Lord) be clothed with righteouſnes: and let thy Saints reioyce. Poure out thy ſpirite of wiſdome and vnderſtanding vpon the Miniſters of thy word, that they may know the miſteries of thy holye will. Geue them the gift of vtterance, that they may ſet forth the aboundant riches of thy goſpel. Write thy lawes in their hartes, and thy teſtimonies in their bowels, that they may leade thy people into all truth, & rule thy church with diſcretion. Make them good work



Induſtry gathereth reward.



Goe to the Pismere, O thou Slouggard, &c. Prouerb. 6.

The Slouthfull man hideth his hand in his, &c. Prouerb, 26.



Sloth bringeth ſleep.

men, faithfull shepherds, and wise buil ders: that they may mende the broken walles of Jerusalem, fede the flockes of thy shepe with the bread and water of life, husband thy vineyard, & dresse it in due season, repair thy holy sanctuary, and bring in the vessels dedicated to the seruice of the Lord. And finally, shine with such light of holy and pure conuersation before men, as they may edefie no les by example of life, then by instruction of teaching: To the intent that mē beholding their modesty, mēknes, sufferance, patience, and other ver tues wherwith thou hast indued them to the benefite of thy Church, may be wonne to thy gospell euen by the holynes of their conuersation: and be compelled to confesse to the glory of thy name, that thou doubtlesse, liuest, raignest, workest and dwellest in them, Amen.



Memory is a treasure house

Obliuion is as a graue.



Wherfore I put you in remembrance, &c. 2. Tim. 1.

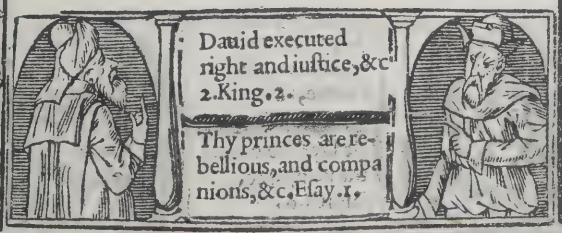
I am counted among them that goe down &c. Psal. 88.



✠ A Prayer to be sayd for all *Magistrates*

THey that are in authoritie ouer vs, are as the helme in a ship, as the eye in the body, and as the mind in ỹ soule, and therfore thou O Lord hast commaunded vs to further them with our seruis or succor, and our prayers. For great is the profit that we receiue by good princes and magistrates, and great is the harme which they doe being otherwise. Wherefore it is to be wished that they might be good, godly, vertuous and noble minded.

Besides this, great is the burthen which they beare in gouerning well: forasmuch as they must make an account therof vnto thée, whereas we in the meane while, are frée from that danger. Unto thée therfore (O Lord Iesu Christ) do we make our supplications



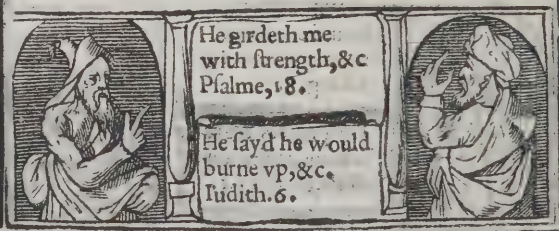


for them, euen vnto thée which art the perfect pattern for all Rulers to follow and imitate: as who being most singularly good, and wise, canst neither erre nor doe any thing amisse. Graunt we beseech thee that all those who thou hast ordayned as Shepheards of thy shéep to rule thy people vnder thée: and specially that our most gracious soueraine Lady Elizabeth, and her most honorable Counsell, together with all her Nobilitie, Clergie, inferior Magistrates, and vnder Officers may be so inlightened with the brightnes of thy light, so guided by the direction of thy spirite, and so inflamed with the loue of thée, and of thy people committed to their charge, as they may in all cases espy the truth, & minister right, equitie, & iustice, with mercy, alwayes hauing their eyes vpon thée, to follow and execute the things which thou hast



Strength shewed in the arme.

Holofernes slayne by Iudith.



He girdeth me with strength, &c Psalme, 18.

He sayd he would burne vp, &c. Iudith. 6.

commaunded, and not which they thē-
selues list, so as they, drawing all to-
gether by one line, according to the
pattern which thou hast set before thē,
may wel and throughly performe their
charge to thy glory: and we obediently
yealding our selues to their godly com
maundements, may leade a holy and
quyet life vnder them likewise, to the
glory of thy name, Amen.

A Prayer of Children for their Parents.

LOrd God, whose will it is that
next thy self we should yeald most
honor to our fathers and mothers: for-
asmuch as among the dueties of natu-
rall loue, it is not the least to sue vnto
thy goodnes for the welfare of our Pa-
rents: I beseech thée preserue my Fa-
ther and Mother, with all their house-

Courage is bould in Christ.





Dauid tooke a good courage to him, &c. 1. Reg. 2.

I desire that you faynt not, &c. Ephe. 3.



Cowardice faynteth in tryall.



Temperance watcheth, and bridleth.

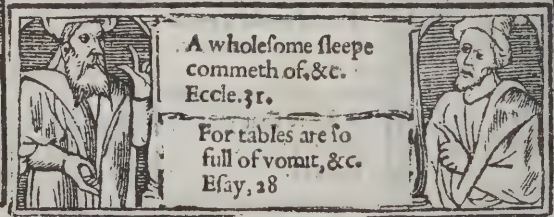
Intemperance ouercommeth the hart.

hold, first in the loue of thy Religion, and next in safety from all incumberance and græfe both of body & minde.

And vnto me, graunt that they may not haue any trouble by my meanes: And finally, that I may inioy the fauor of them, & they the fauor of thée, which art the soueraign father of all, Amen.

❧ A Prayer for charitie, or loue *towards our neighbours.*

LOrd, inlighten and instruct our mindes, that we may estéeme euery thing as it is worth, & yet not make the lesse reckning of thée, sith nothing can be made better then thou. And secondly, let vs make account of man, then whom, there is nothing more excellēt among the things of this world. Make vs to loue him next thée, either as likest our selues, or as thy child, and therfore our brother, or as one orday-



ned to be a member of one selfesame Countrey with vs.

And cause vs also euen here, to resemble the heuenly kingdome through mutuall loue, where all hatred is quite banished, and all is full of loue, and cõsequently ful of ioy and gladnes, Amẽ.

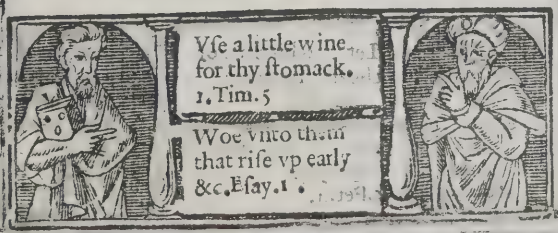
Another.

SOften our harts O Lord, that we may be moued no lesse at the necessities and greefes of our neighboures, then if they concerned our selues, or the cases that touched vs nearest, and let vs think them to befall euen to our dearest frends. Let vs pitie them as our selues, and in their common aduersitie let vs also communicate with thẽ by compassion, that as we would haue pitied our selues for the like cause, so we may be moued with pitie towardes those whom we see oppressed with the



Measure in wine, comforteth.

Excesse walketh wantonly.



Sobriety watcheth her mouth.



Voluptuouſ neſſe ryoteth.

Chriſtian

ſame aduerſities. O moſt milde, and mercifull Chriſt, we beſæch thæ brethe vpon vs the ſpirit of thy mækenes and goodnes, that like as thy pitying of vs made thæ to indure moſt bitter death, and toꝛments foꝛ vs, ſo our pitying of our neighboꝛs may lead vs to ſuccour them to our power, Amen.

Another.

WHere Charitie and Loue are, there is the congregatiō of the Sayntes. There is neither wrath nor diſdayne: but ſtedfaſt charitie for euer. Therfore graunt vs O Lord God, that we may loue one another vnfay nedly: for where loue is, there art thou: and he that loueth his brother, is born of thee, and dwelleth in thee, and thou in him.

And where brethren doe glorifie



Let vs which are of the day be ſober. 1. Theſſ. 5.

For it is ſuffycient for vs, &c. 1. Pet. 4.

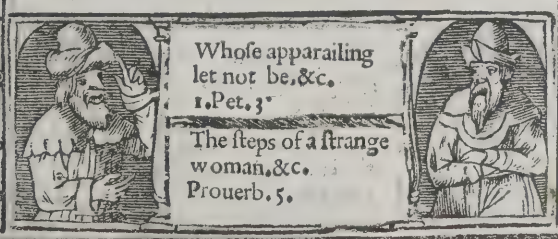


thee with one accord, there doeſt thou poure out thy bleſſing vpon them. Loue vs therefore O Lord, and ſhead thy loue into our hartes, that we may loue thee, and our bretheren in thee, and for thee, as all children to thee, through Ieſus Chriſt, Amen.

❧ A Prayer for the afflicted, and *perſequuted vnder the tiranny* of Antichriſt.

O Mercifull Father, who neuer doeſt forſake ſuch as put their truſt in thée: ſtretch forth thy mighty arme to the defence of our brethren, by the rage of enemies perſequuted, and græuouſly tormented in ſundry places for the true profeſſion of thy holy Goſpell, who in their extrém neceſſitie cry for comfort vnto thée.

Let not thy long ſuffering, O Lord,





Chaſtitie is ſecrete and clean.

Vncleanes is like a Goate.

Perſeuerãce indureth to the end.



Reuolting, a Sow in the mire

be an occaſion either to increaſe the tyranny of thy enemies, or to diſcourage thy children: but with ſpæde, O Lord, conſider their great miſeries and afflictions. Preuent the cruell deuiſe of Haman. Stay the rage of Holophernes. Breake the counſell of Achitophell. Let not the wicked ſay: *Where is now their God?*

Let thy afflicted flock fæle preſent ayde and relæfe from thæ O Lord, look down vpon them with thy pitifull eye, from thy holy habitation: ſend terror and trembling among their enemies: make an end of their outragious tiranny: beate back their boldnes in ſuppreſſing thy truth, in deſtroying thy true ſeruants, in defacing thy glory, and in ſetting vp Antichriſt. Let them not thus proudly aduaunce themſelues againſt thæ, and thy Chriſt, but let them vnderſtand and fæle that againſt thæ



If they continue grounded in faith. 1. Tim. 2.

He that endureth to the end ſhalbe ſaued. Mat. 10



they fight. Preserue and defend the vine which thy right hand hath planted, and let all nations see the glory of thine annoynted, Amen.

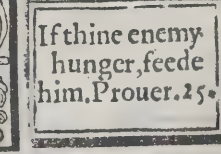
✻ A Prayer for our bretheren, *that are in aduersitie.*

MOst gratious, and merciful Sauiour, we finde by experience almost euery minute of an houre, that this life of oures is fraughted with aduersities, which grow vnto euery of vs either out of the sinfulnes of the flesh, or of ech mannes own folly, or of other mennes spitefulnes.

Besides this, other mennes misfortunes are both an increase, and an example of our own. For we see by them, that the like may befall vs: and brotherly charity compelleth vs to be sory for them. In respect wherof thou also hast commaunded vs to weepe with them









that wæpe, and to mourn with thē that mourn, and to be like minded one towards another, as members all of one body. Thou therfore, O mercifull Redæmer, which hast borne our infirmities, harken to the prayers which we poure out before thæ, for the relæfe of our brethrens aduersities: & increase not our sorrowes by the sorrowes of our frends. Rid them out of their miseries, that they may the more quietly set their minds vpō thæ, & we (through thy gratious goodnesse) be discharged of no small pæce of our heauines. Or, if it be not expedient either for them or vs (for thou only knowest what is expedient for euery man:) at least wise giue them power of minde, and strength of body, to bear their sore crosses the easilyer, so as neither their bodies may be vnable to abide and indure the paines, nor their harts quayle vnder the grief,



Charitie geueth drinke to the thirsty.



I thirsted, and you gaue me drink, Mat. 25.

The Niggard witholdeth drinke from the thirsty. Esay 32.



wherby they might be dryuen to doe, say, or thinke any thing which thou mightest mislike of, or which might turne to their own hurt through impatience or dispayre, Amen.

A Prayer for them that be *in pouertie*.

THey that are snarled and intangled in ỹ extrẽm penury of things nẽdfull for the body, cannot set their minds vpõ thẽ O Lord, as they ought to doe: but when they be disapoynted of the thinges which they doe so mightely desire, their harts are cast down, and quaile for excesse of grief. Haue pitie vpon them therfore O mercifull father, and relæue their misery through thine incredible riches, that by thy remouing of their vrgent necessitie, they may rise vp vnto thẽ in minde. Thou O Lord prouidest inough for all men





Charitie, harboreth strangers.

I was a stranger, & ye lodged me. Mat. 25.



I haue not suffered a stranger to lye without. Iob. 31.

Charitie clotheth the naked.



I was naked & ye clothed me Mat.25



If a brother or Sister be naked or destitute. Iames.2.

with thy most liberall and bountifull hand: but wheras thy gifts are, in respect of thy goodnes & frée fauor, made common to all men, we (through our naughtines, nigardship, and distrust,) doe make them priuate and peculiar. Correct thou the thing which our iniquity hath put out of order: let thy goodnes supply that which our niggardlynes hath plucked away. Geue thou meate to the hungry, and drinke to the thirsty: Comfort thou the sorrowfull: Chére thou vp the dismayd: Strēgthen thou the weake: Deliuer thou them that are prisoners: And geue thou hope and courage to them that are out of hart.

O Father of all mercy haue compassion of so great misery. O Fountain of all good thinges, and of all blessednes, wash thou away these so sundry, so manifold & so great miseries of oures,



with one drop of the water of thy mercy, for thine only Sonne our Lord and Sauiour Iesus Christes sake, Amen.

✣ A Prayer to be sayd for our *Euilwillers*.

MOst mercifull Redæmer, thou hast commaunded vs to pray for them, both which wish vs euill, and (as much as in them lyeth) doe worke vs euill: and that hast thou done, not only in words, but also in dedes, of purpose that we should follow thine example. We pray thée therfore, to shead in to vs the spirit of thy mildenesse, that we may patiently suffer both the euill will, and the euill speech, and the euill doings of our enemies, as we hear say thou diddest, and as we dayly perceiue that thou doest still.

Let vs nether requite wrong in dæd, nor take vpō vs to reuenge our selues



Charitie visiteth the sick.



I was sick & ye visited me. Math. 25.



Let it not greue thee to visit the sick. Eccle. 7

Charitie, visiteth prisoners.



I was in prison and ye came Math. 25.



Onesiphorus oft refreshed me & was not. 2. Tim. 1.

Christian

in words, nor wish, or desire any such thing in hart or minde: but let vs be so farre of from all reuenge, as we may euen doe them good, and help them to the vttermost of our power, and with earnest prayer and supplication craue good things of thée for them: namely, that thou vouchsafe to geue thē a good minde, and al other things which thou knowest to be for their welfare, profit, commoditie, and soul health: so as we may be thy children in déde, which bestowest thy bounteousnes not only vpon the good and thankful, but also vpon the wicked and vnthankfull: and also thy kindly disciples, which prayed thy father to forgeue their most vnrighteous tormentors, Amen.

✲ Another.

MOst mercifull, and louing Father, which hatest not any of the



thinges which thou hast made, but sufferest and beares with mennes misdoinges, winking at them, to prouoke them to repentance: We beseech thée most humbly, euen with all our harts, to poure out vpon our enemies with bountifull hand, whatsoeuer thinges thou knowest may doe them good: and chéefly a sound and vncorrupt minde, wherthrough they may know thée, and séeke thée in true charitie with their wholl hart, and loue vs thy children for thy sake.

Let not their hating of vs turne to their harme, neither let vs in any wise hurt them, séeing ý we cannot doe them good for want of abilitie. Destroy thē not O father, for their hatred towards vs, but saue them at our intreatance for them. Lord we desire their amendment, and not their punishment. Separate them not from vs by punishing



Let thine eyes behold that is right. Prouerb. 4.



them, but ioyne and knit them to vs by thy fauorable dealing with them. And seeing we be all ordayned to be Citizens of the one euerlasting Citie, let vs begin to enter into that way here already by mutuall loue, which may bring vs right forth thether, through Iesus Christ our Lord, Amen.

✣ A confession of our sinnes.

O Lord my God, euerlasting and almighty Father: I acknowledge and confesse before thy holy and high Maiestye, that I was bread and borne in sinne and corruption: and that since my birth I haue not ceased, nor doe cease dayly to transgresse thy commaundements. In respect whereof I cannot escape ruine and destruction according to thy rightfull iustice. Notwithstanding, forasmuch as I am sory that I haue offended thée, and doe con-



The eare of iclosy heareth all thyngs. Wisdome. 1.

demne both my self and my sinne: and forasmuch as it hath pleased thée to loue vs, euen when we were thine enemies, and for assurance therof, to giue vs thy only and welbeloued sonne, our Lord Jesus Christ, to be a mediator, & aduocate betweene thée and vs, promising vs that we shall obtayn whatsoeuer we aske of thée in his name.

Vouchsafe O most louing God and mercifull Father, to pardon and forgeue me in his name, and for his sake: and not only to cleanse my hart from all vanitie and vncleannes, but also to gouern and guid me by thy holy spirit in all my wayes, that I may liue according to thy holy and heauenly cõmaundements all the dayes of my life,

to the glory of thy name,
through ỹ same thy wel
beloued Sonne,
So be it.





The mouth taiteth the meats Iob. 34.

Smelling.



Geue a ſwete ſmell as incenſe &c. Eccle. 39.

Chriſtian

✻ A Prayer for remiſſion and *forgeuenes of ſinnes.*

SO huge is the heape of our ſinnes, and in ſo ſundry wiſe haue we offẽded (O righteous and holy lawmaker) that vnles we lift vp our mindes to the conſidering of thy goodnes, we muſt nædes deſpaire. Thæ we diſpleaſe, to thæ doe we bid battail through our wicked dædes. To thæ do we profes enmitie, euen to thæ which art almighty, which haſt no næd of any thing, whom nothing can hurt: and yet art thou the party that doth firſt offer peace and attonement.

Becauſe nothing hapneth oftner to vs thẽ to fall into this diſeaſe, we haue nædeof nothing ſo much as of the medicine of thy mercy, and thou doeſt alwayes offer it vs redely, and ſet it before vs.

Touching.

Wherfore graunt we beſeech thée O moſt mild and kindharted Father, that we may both diſcern our diſeaſes, and know the remedies of them, and ſéke them (as it becommeth vs) at thine only hand, who art wont to graunt them ſo eaſely at our requeſtes, for the loue of thine only ſonne Ieſus Chriſt, Amē.

Another.

MOſt mercifull and gratious father, I beſéch thée let not other mennes naughtines hurt me, but rather let their goodnes further me: thou art the terrible ielious God, which reuengeth the wickednes of the fathers vpon the children, vnto the third and fourth generation of them that hate thée: and againe on the other ſide, art treatible and mild, inſomuch that thou ſheweſt mercy vnto thouſands, in them





Touch no vncleane thing. 2. Cor. 6.

Esay.2.&.19.
Math.24.
Mark.13.
Luke.17



The sun shall be darkned, the moone shal lose



hir light, & the starres shall fal from heauen.

that loue thée and kéep thy commaundements. Adde this also as an increasement of thine exceding great goodnes, that the faults of my forefathers in the flesh light not vpon my head, but that the weldoing of thy sõne Jesus Christ who is our father, may succor me. Be not angry with me for their sakes that begate this body of mine, but let me féele thée fauourable to me for Jesus Christes sake, who hath begotten my soule new again, Amen.

Another.

WHen we looke vpon our life that is past, Lord, what a dunge on of errors, naughtines, and wicked doinges openeth it selfe sodainly vn to vs, so as there is none of vs all, but he may be ashamed to looke vpon himselfe, and quake for feare of the wickednes of his time to come. For



who can warrant vs that the ſame ſhall be any better then that which is paſt? Nay, who ought not to wonder at thy mercifulnes, and to honor it O deare Father, which haſt witheld thy vengeance ſo long?

We come to thee in exceeding feare, O great iudge, moſt humbly beſeeching thee, that the vengeance of them all heaped together may not light vpō vs, but that the loue which thou beareſt to thine only ſonne our Lord Ieſus Chriſt, for whoſe ſake thou beareſt with vs that haue deſerued vtter deſtruction, may hide them out of thy ſight, and wipe them out of thy remembrance. For if thou (O Lord) looke narrowly to our ſinnes, Lord who ſhall abide it? In deed we confes that we be more chary in keeping mennes lawes then thine, whereas (notwithſtanding) the obaying of



Two men ſhall be in the



field, the one receaued,



the other ſhall be refuſed.

thine yealdeth greater reward, & the breaking of them yealdeth greater punishment.

Alas, how sore are we nouseled in sinne by custome, in so much that as now we can almost doe nothing els, and yet we perceiue not when we do amisse. O how small an account doe we make of it? We lie wallowing vp on the ground in dirt and dung, and yet we neuer straine our selues so much as to lift vp our heads, that we might not rot as we lye. What father would forbeare vs so often in breaking his commaundements? Yet not withstāding, thou O God doest bear with vs, and winkest at our sinnes, and thy goodnes and long sufferance allure vs to amendement.

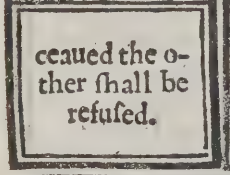
To thee therefore be glory, and prayse, for euer and euer, Amen.



Two women shall be grinding at



the mill the one shall be re-



ceaued the other shall be refused.

Another.

O Souerain creator of al things, when I consider what maner of maiestie I haue offended with my sins. I doe euen shudder at mine own rashnes. When I bethink me how gracious and bountifull a father I haue forsakē, I abhorre mine own vnkindnes, When I perceue from how blessed frædome of minde, into how miserable thraldome I haue cast my selfe: I condemn mine own madnes, and I vtterly mislike of my self, and my conscience is put in such terror, by thine vnescheuable iustice, as I sée nothing before me but helfire and dispaire.

But on the contrary part, when I behold that infinite mercy of thine, which (according to the record of the prophet) surmounteth all thy workes, & wherthrough thou art (after a sort),





greater then thy selfe, whereas (not withstanding) thou art greatest without all comparyson. A certayn cherefuller breath of hope blazeth out vpon me, and refresheth my minde. For why should I dispaire of forgeuenes of my sinnes at his hand, which in the wrytings of his prophets doth so often allure sinners to repentance, crying out that he desireth not the death of a sinner, but rather that he should turne again and liue?

Again, how redy thou art to pardon such as amend, thine own only begottē sonne doth beat into our heads by many parables, as of the lost groate, and the finding thereof again: of the shepherds bringing home of his stray shēp vpon his shoulders: but most euidently of the prodigall sonne, whose Image I sē plainly in my selfe.

Unkindly haue I forsaken my most



The sea and all fluddes shall burne, trees

and herbes shal drop blud, Cities.



and all buildings shall be ouerturned.



louing father, lewdly haue I wasted al his substance, and (in following ỹ lusts of the flesh, and in putting of thy commandements out of my minde) I haue tumbled my selfe into most shamefull slauery of sinne, and am brought to extréme beggery, and I sée not whether I may flie for succor, but to him, from whom I am runne away.

O let thy mercy receiue him now submitting himself, whom thou hast hetherto borne withall so gentely in his straying from thée. I am vnworthy to lift vp mine eyes to thée, or to call thée by the name of father. Neuertheless vouchsafe I beséech thée, to cast thine eye vpon me: For thy loking towardes the sinner, maketh him to reuiue when he is dead, and to returne home again when he is lost.

Uerely I am beholden to thy looke for this misliking of my selfe at this



Stones shall tũble together, and make a huge noise.



Tirrible earthquakes shall make mẽ hide thẽselues.

Valyes shall be filled and hils broght low.



They that hid thē ſelues ſhall runne forth like mad mē



The bones of the dead ſhall appere aboue the Sepulcres.



The powers of heauen ſhall be ſhaken.

preſent. Aſſoon as thou didſt vouchſafe to looke vpon me as I wandered farre from thée, by and by thou didſt reſtore me mine eyes, that I might ſée in how great miſery I was. And thou metſt me by the way, inſpiring me with a mindfull deſire and longing for the innocency which I had forgone.

Slaue that I am, and worthy of all maner of puniſhment, I ſéeke not that thou ſhouldſt imbrace me and kiſſe me: I craue not the long robe and the ring, which are the badges of the former dignity that I did hold ſcorne of. I ſue not to be receiued to the honor of thy children: It ſhall be a benefite great inough for me, if thou admit me but into the number of thy baſeſt ſeruantes, euen of ſuch as are bronded, & brought again from roging, that I may at leaſt wiſe be ſome hanger on vnto thée, for in thy houſe there are many roumthes.



It shall not greeue me to be counted among the abiects in this life, and to be racked with repentance, and to be sullied with mourning, so I may not be separated from thée for euer.

I pray thée, and I beséech thée by the death of thy dearly beloued, and only begotten sonne, impart thy spirit vnto me to cleanse my hart, and to strengthen it with his grace, that I slide not thether again through ouersight, from whence I was called back by thy mercy, Amen.

✻ Another.

I Haue gone astray like a lost sheep, seeke out thy seruant O Lord, for I haue not been vnmindfull of thy cõmaundements. The offences & ouersightes of my youth remember not O Lord. Be mindfull on me according to thy mercy. For thy goodnes sake,





Knowledge of God in Iesus Christ is life.



Christian

O Lord, keepe my soule, and deliuer me: so shall I not be ashamed of putting my trust in thee. Turne my mourning into ioy: Rend my sackcloth asunder, and compasse me about with gladnes, that my tongue may sing to thee without prick or sting of conscience, Amen.

✻ Another.

IF thou looke straitly to our sinnes (O Lord) Lord who shall abide it? But forasmuch as there is mercy with thee, I haue waited vpon thee for thy lawes sake O Lord. My soule hath held out in thy word, my soule hath trusted in thee O Lord. For with thee there is mercy and plenteous redemption, and thou redemest Israell from all his iniquities, Amen.

Another.



Mahomet, and his Alcoron is perdition.

THou hast chastised me O Lord, & I am broke as an vntamed young bullock. Turne me & I shalbe turned, for thou art the Lord my God: for whē thou hadst once turned me, I amended and when thou hadst shewed me my faults, I strake my thigh. I was ashamed and blushed, because I abode the reproch of my youth.

Another.

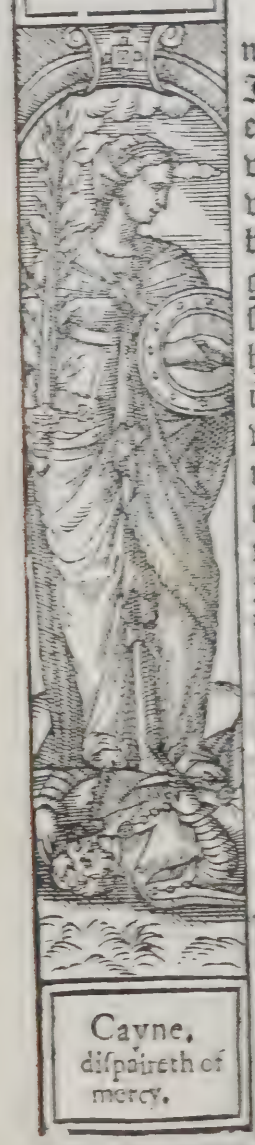
O God Iesu, O swæt Iesu ỏ sōne of the virgine Mary, full of mercie and truth, O swæt Iesu haue pitie vpō me according to thy great mercy. O louing Iesu, I beseech thée by that precious bloud of thine, which thou didst vouchsafe to shed for vs wretched sinners vpon the altar of the crosse, put away all my sinnes and despise me not in myne humble sute calling vpon this thy most holy name of Iesus. This

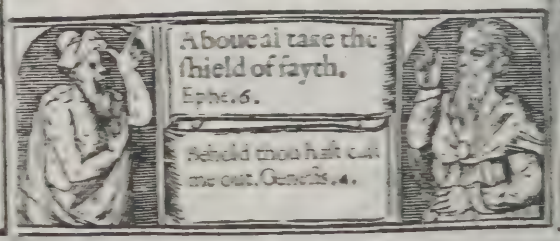


Loue of God is in spirite, and truth.

Idolatry, is Spirituall adultery.

name Jesus is a swet name, this name Jesus is a healthfull name. For what els is Jesus but Sauior? O good Jesu which hast created me & redæmed me with thine own bloud, suffer me not to be damned whom thou hast created. O good Jesu let not my wickednesse destroy me, whom thy almighty goodnes hath made. O good Jesu consider what is thyne in me, & whatsoeuer is otherwise wipe it away. O good Jesu haue mercy vpon me while the tyme serues to haue mercy least thou destroy me in the tyme of thy dreadful doome. O good Jesu, although I myserable sinner haue iustly deserued euerlasting punishment for my most grieuous sinnes by thy rightful iustice: yet do I appeal from thy rightfull iustice to thyne vnspeakable mercie, & therfore pity thou me as a louing Father and mercifull Lord. O good Jesu, what profit is ther





in my bloud, that I should go down into euerlasting corruptiõ: For the dead shall not prayse thæ O Lord, nor yet they that goe downe into hell. O most mercifull Jesu, haue mercy vpon me. O most swæt Jesu, set me at liberty. O louing Jesu, be fauorable to me sinner O Jesu admit me wretched sinner into the number of thy chosen. O Jesu the health of thẽ that trust in thæ. O Jesu the welfare of them that beleue in thæ, haue pity vpon me. O Jesu the swæte remission of all my sinnes, O Jesu the sonne of the virgine Mary, poure thy grace, wisedome, louingnes, charity, and humility into me: and in all mine aduersitys geue me holy patience, ỳ I may be able to beare thy crosse with thæ, to loue thæ, & to glory & delight in thæ for euer and euer. Amen.

Hope. maketh not ashamed.



Another.



Judas. ashamed, and hanged him selfe.

Patience, ouercómeth all thinges.



Wrath, deuoureth it selfe.

Christian

MOst righteous and mercifull god, remember that thou art pitiful, and that thou art my redeemer. As thou art a iudge to condemne offenders: so art thou also God to acquite thy seruantes, and a creator to saue thine own worke, and a Sauyour to saue him that beleueth in thee, and is baptized.

Wherfore O Lord, mind not thy iustice only as agaynst a sinner, but be mindfull of thy goodnesse as towards thy creature: minde not thy wrath as agaynst an offender, but be mindfull of thy compassion as towards a poore wretch of thine. Spare me O Lord which art my saluation, and desirest not the death of a sinner. Spare my sinfull soul. My God, in thee doe I trust, and vnto thee doe I commit my soule. O merciful God haue pitie vpon me, haue pitie vpon thy humble creature. Deale with me according to thy mercy, O thou that art blessed for euer. Amen.



Looking vnto Iesus the Author. &c. Heb. 12.

Let al bitternes, and anger, and wrath. Eph. 4.



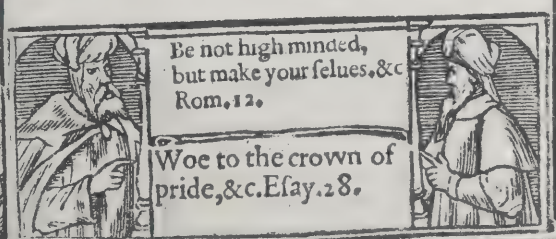
Another.

O Most mercifull Lord, how can I be good which haue bin euil euen in the good: I sinned, & thou winkedst at it. I continued long time in my wickednes, and thou continuedst as long in thy louing kindnesse, of purpose to bring me to repentance, and to shew me fauor. Thou therfore that hast born so long with my offences, geue mercy to me miserable wretch. For I beleue that whatsoeuer thou determinest to forgeue me, it shal be as if it had neuer bene done.

My whole life O my God, maketh me afrayd, because that when I sift it thorowly, there appeareth welnere nothing but sinne, or barrainnesse in it: and if there be any fruit in it, it is ether so thin and slender, or so vnperfect, and corrupted by some mean or other, that



Humilitie, is tender harted.



Be not high minded, but make your selues, &c Rom. 12.

Woe to the crown of pride, &c. Esay. 28.

Pride, despiteth his neighbour.

it may well, either vtterly displease thée, or at least wise not like thée. Therfore being abashed at the multitude of my sinnes, but yet trusting to thy gracious goodnes, I acknowledge and cõfesse to thée my maker and Redéemer, which hast promised forgeuenes to offenders, that in sinne I was conceued, in sinne haue I bẽn brought vp, and in sinne haue I liued all the time of my life vnto this day. I find not any sinne, wherewith I am not defiled by some meanes or other. Thus is my soule filled with misery according to the desert of my sinnes. Thus is my soule brought euen to the gate of hell. O my God if thou deliuer me I haue cause to thanke thée: if thou deliuer me not, yet haue I no cause to blame thée, for thou art righteous.

Alas, how haue I liued? what a nũber of euill things haue I sayd & done?



Mercy, beareth with infirmities.

Cruelty, seeketh reuenge.



Be curteous, and tender harted. &c. Ephe. 4.

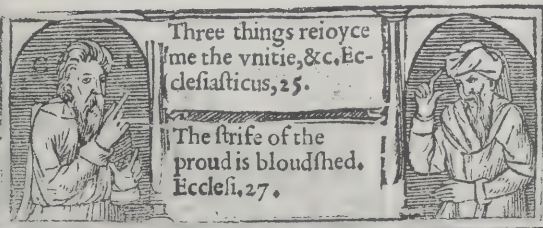
Auenge not your selues: but geue place. &c. Rom. 12.



I am ashamed that I haue liued so: my conscience telleth me I haue deserued damnation: but I am sure that thy mercy wipeth away all offence. Wipe away mine iniquities therfore O Lord, with the multitude of thy mercies, and by the desert of thy most bitter passion, and death, Amen.

Another.

WOe is me wretch that I am, how often haue I fallen in rising, and lien still when I was fallen? I haue heaped sinne vpon sinne, often promising amendement, but neuer performing it. I haue alwayes returned agayn to my vomit: and to my former offences I haue added new, and worse. Behold O most mercifull God, I hide not my sinnes, but I bewray them: I doe not excuse, but accuse my selfe, for I know mine iniquitie well inough. Surely I might well inough despayre in respect





Concord, supporteth one another.

Discord, destroyeth one another.

Loue nouriſheth with ioy.

of my outragious ſinnes, vices, and infinit ouerſights which I haue committed, and dayly doe committe without ceaſing, in thought, word, and deede, and by all other meanes wherin mans frailty may offend, were it not that thy word O Lord, is become fleſh and dwelleth among vs. But now I dare not diſpayre, becauſe that he, ſubmitting himſelfe vnto thee, to the very death, yea euen to the death of the croſſe, hath taken away the handwriting of our ſinnes, and nayled it to his croſſe, crucifiyng the ſame and death both at once. Therfore I beſeech thee for thine only begotten ſonnes death ſake, wipe away all my iniquities, and be mercifull to me the miſerableſt of all ſinners: to the intent that being ſet free from ſinne, and iuſtified before thee through the righteouſnes of thy ſonne, I may ſing prayſe to thy name, and glorifie thee, together with

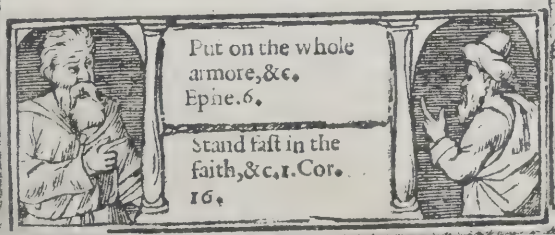


Herod murthereth infants.

the same thy sonne, and the holy Ghost, from this time forth for euermore, Amē.

Another.

My soul is weary of her life: I will speake in the bitternes of my hart: I am sick, my life is brought weake with misery, my bones are bruzed as in a mortar, and therfore I flie to thee (Lord) as to my phisition. Heal me O Lord and I shall be wholl: saue thou me and I shalbe safe. And because I trust in thée, I shall not be put to shame. But who am I O gracious God, that dare speak thus boldly vnto thée: I am a sinner, wholy bred, born, and brought vp in sinne, a rotten caryon, a filthy vessel, wormes meat. Woe is me. Spare me O Lord. What victory were it if thou shouldest fight with me and ouercome me, which am lesse then the stubble before the wind: Par-





Wisedome is better then gold.

don me all my sinnes, and lift me pore soule out of the mire. Surely Lord (if thou wilt geue me leaue) thou shouldst not shun him that commeth running to thée. For thou (O Lord Jesu) art my God, and yet art thou flesh of my flesh, and bone of my bones, ioyning thy self to my humain nature without leauing the right hand of thy father: and being both God and man in one person, and yet contynuing still that which thou wast before. And to what end hast thou done this so high and vnconceiuable thing, but that I should come running boldly vnto thée as to my brother: and thou mercifully impart thy Godhead vnto me?

Wherfore vp Lord and help me, vp I say, and put me not back for euer. Like as the hart sæketh after the fountaines of water: so doth my thirsty soul long after thée the liuing spring, to



Sardanapalus an imprudent king.



draw water of comfort out of the Sauiours welles, that it may no more be a thirst when it commeth to appeare before thy face.

Come the ioy of my hart, that I may take pleasure of thée. Shew thy mercy to me to glad my hart with all. Let me find thée for whom I long. Let my sute enter into thy presence O Lord, and let thy hand saue me. Loe here the man that was caught of théues, wounded, and left half for dead, as he was going towards Jericho. Thou kinde harted Samaritane take me vp. I haue sinned to to much in my life, and done euil in thy sight. From the sole of my foote, to the crown of my hed there is no soũd péce in me. Hadst not thou helped me by thy dying vpon the crosse, my soule should haue gone to hell as it hath deserued. But I, O mercifull Jesu, am a péce of thy so deare raunsome. Thou



Vnderstãding reacheth the heauen.



Vnderstanding is a welspring of life &c. Prouerb. 16

Be ye not like horse, and Mule: which, &c. Psalme. 32.



Ignorance is as a beast

hast shed thy precious bloud for me, refuse me not. I am the shæp that is gon astray, O good shepheard sæke me out, and bring me home to thy fold agayne, that thou mayst be iustyfied in thy sayinges. For thou hast promised me that in what houre soeuer a sinner doth sigh for his sinnes, he shal be safe. I am sory, I acknowledge mine iniquities, and mine offences are alwayes in my sight. Of a truth I am not worthy to be called thy sonne, because I haue sinned against heauen, and against thæ. Make me to heare of ioy and gladnes. Turne thy face away from my sinnes, and blot out all mine offences. For thy singular mercies sake cast me not away from thy sight. Deal not with me according to my sins, neither reward me according to mine iniquities: but help me O God of my welfare, and for the honor of thy name delyuer me: deal



Industry gathereth reward.



Woe to the Primere, O thou slouggard, &c. Prouerb. 6.

The Slouthfull man hideth his hand in his. &c. Prouerb, 26.



Sloth bringeth sleep.

Memory is a treasure house

fauourably with me according to thy good pleasure, that I may dwell in thy house all the dayes of my life, & prayse thee for euer and euer with them that are there, Amen.

Another.

MOst gentle master Iesu christ, how oft haue I transgressed the rule of thy doctrin? How oft haue I despised thy commaundements (O holy Lord?) When thou badst me returne, I returned not: Whē thou didst threaten, I was not afrayd: When thou didst deale mildly and gently with me, I becam the curster: Aboue seuenty times seuen times haue I sinned against heauen, and in thy sight: who shall wash away so great filth? who shall scrape of this daubaken dung? Whatsoeuer Peter say, thou



Wherfore I put you in remembrance, &c. 2. Tim. 1.

I am counted among them that goe down. &c. Psal. 88.

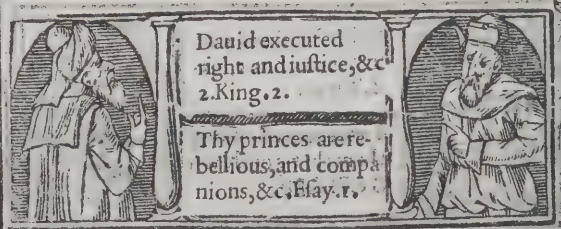


Obliuion is as a graue.

muſt be fayn to waſh vs thy ſelfe, for we be not able to waſh our ſelues, but in al things that we doe, we haue neede of thy merciſull waſhing. The traytor Iudas was admitted to eate with thee at thy table, but he was ſhut out from this healthful waſhing, and in the end could not be waſhed for defacing the honor of his apoſtleſhip with curſed couetouſnes.

Howbeit foraſmuch as with thee is the well of life, and the bottomles poole of all compaſſions that euer haue been: vouchſafe that we, whom thou haſt waſhed in baptiſme, whom thou haſt waſhed with thine own bloud, and whom thou waſheſt ſtill from time to time, by forgeuing our dayly ſinnes, may be remoued from the puddles of this world, and from the mire of this preſent life, to the moſt pleaſant kingdom of thy glory,





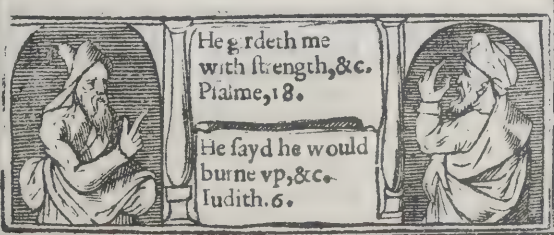
where there is neither ſcab, nor ſoreneſſe of eyes, neither iſſue of bloud, nor vncleanes of body, nor any need of more waſhing, becauſe the ſubſtance of thy brightnes ſhall be fully incorporate into our bodies, according to thy promyſes, which thou muſt needes fulfill. And therfore goe through with the good worke which thou haſt begun, and bring it to perfection according to thy good pleaſure, Amen.

✠ Another.

BOw downe thine eares to my woyds O Loyd, and harken to my cry. Harken to the voyce of my prayer my king and my God, haue mercy vpõ me and heare my prayer. Upon the multitude of thy compaſſions will I enter into thy houſe, and woyſhip towards thy holy temple. Loyd rebuke



Strength ſhewed in the arme.



He gyrdeth me with ſtrength, &c. Pſalme, 18.

He ſayd he would burne vp, &c. Iudith. 6.

Holofernes ſlayne by Iudith.

Courage is bould in Christ.



me not in thy rage, neither chastise me in thine anger. For thine arowes stick fast in me, and thy hand lyeth heauy vpon me. There is no health in my flesh at the sight of thy displeasure. There is no ease in my bones at the sight of my sinnes. For mine iniquities are gone ouer my head, and lye heauy vpon me like a sore burthen.

Haue pity vpon me according to thy great mercy, and according to the multitude of thy compassions wipe away my sinnes. Wash me more and more from mine vnrighteousnes, and cleanse me from my sinne. For I acknowledge mine vnrighteousnes, and my sinne is alwayes in my sight. Greatly haue I sinned against thee, and done euil in thy sight, that thou mightest be iustified in thy sayings, and ouercome when thou art iudged. Behold I was conceiued in wickednes, and my mother bred me

Cowardice faynteth in tryall.



Dauid tooke a good courage to him, &c. 1. Reg. 2.

I desire that you faynt not, &c. Ephe. 3.

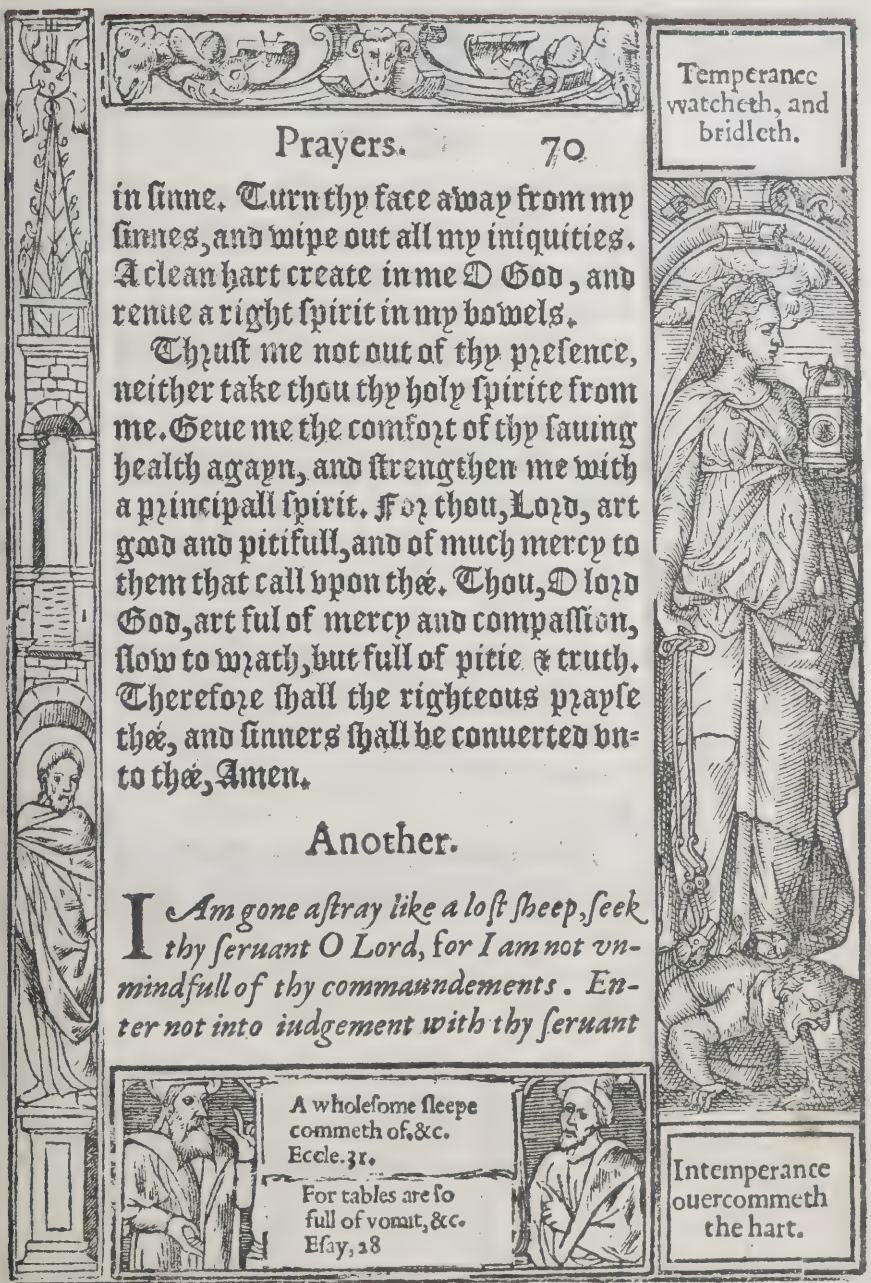


in sinne. Turn thy face away from my sinnes, and wipe out all my iniquities. A clean hart create in me O God, and renue a right spirit in my bowels.

Thrust me not out of thy presence, neither take thou thy holy spirite from me. Geue me the comfort of thy sauing health agayn, and strengthen me with a principall spirit. For thou, Lord, art good and pitifull, and of much mercy to them that call vpon thée. Thou, O lord God, art ful of mercy and compassion, slow to wrath, but full of pitie & truth. Therefore shall the righteous prayse thée, and sinners shall be conuerted vnto thée, Amen.

Another.

I Am gone astray like a lost sheep, seek thy seruant O Lord, for I am not vnmindfull of thy commaundements. Enter not into iudgement with thy seruant

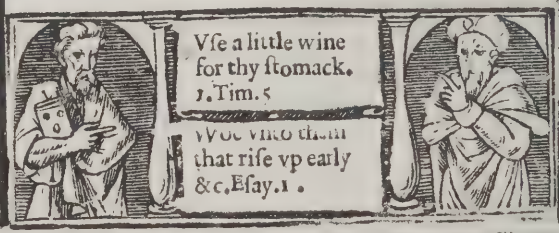




Christian

O Lord, for no man liuing shall be iustified in thy sight. Who knoweth all his sins? Cleanse me from my secret sinnes, and for other mennes sinnes beare with thy seruant. Call to minde thy compassions (O Lord) and thy mercies which haue been from euerlasting. Remember not (Lord) the misdeedes and offences of my youth. Be mindfull of me according to thy mercy for thy goodnes sake (O Lord) for it is exceeding great. Make thy mercies yet more wonderfull, O thou that sauest thē which trust in thee. Turne not thy face away from me, neither shake of thy seruant in thine anger. For in death no man is mindfull of thee, and in hell who will prayse thee?

What profit is there in my bloud, that I should goe down into corruption? Shall dust geue thee thanks, or vtter forth thy truth? Looke back vpon me, and hear me O my God: Inlighten mine eyes that I

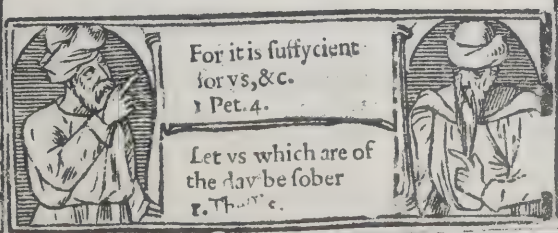


ſleepe not in death. Withhold not thy com paſſions aloofe from me, but let thy mercy and truth alwayes preſerue me, Amen.

A comfort after crauing of mercy *gathered out of the pſalmes.*

IN thée O Lord doe I truſt, therfore ſhall I not be confounded for euer: Deliuer me in thy righteouſnes I beſéech thée my God. Caſt a chereful coũtenance vpon thy ſeruant, and ſaue me for thy mercies ſake. Lord let me not be put to ſhame, for I haue called vpon thée. Forſake me not O Lord my God, depart not from me. Make haſt to help me O God of my welfare. Why art thou heauy O my ſoul, and why doeſt thou trouble me? Put thy truſt in God for yet will I praiſe him, becauſe there is helpe in his countenance.

Pitifull and mercifull is the Lord,

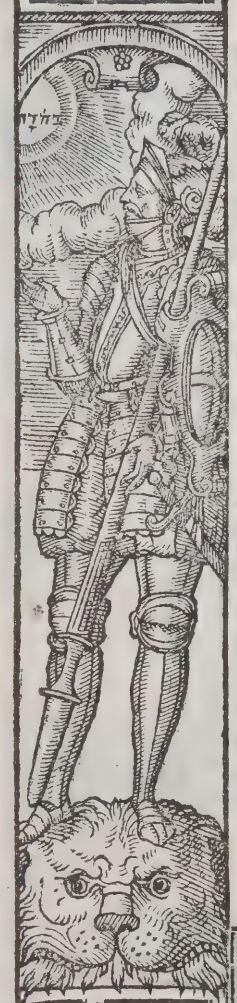




slow to wrath, and of much compassiō. He will not be alwayes at variance, nor be angry for euer. But looke how high the heauen is aboue the earth, so highly hath he made his mercy to preuaile vpon them that feare him. Looke how farre the East is from the Weast, so farre hath he set our sinnes from vs. And as the father pitieth his own children, so doth the Lord pitie them that feare him. For he knoweth wherof we be made, and he considereth that we be but dust.

Therfore wil I tary the Lords laysure: my soule wayteth vpon the Lord: in his word is my trust: my soule wayteth for the Lord, from one morning watch to another. Let Israell trust in the Lord, for with the Lord there is mercy, and plenteous redemption: and he will redeeme Israell from all his iniquities. Yea the Lord is good vnto all

Christian souldior harnised.



Hell Temptation onercome.



Whose apparailing let not be, &c. 1. Pet. 3.

The steps of a strange woman, &c. Prouerb. 5.



men, and his mercy is aboue all his woꝛks. Pꝛayſed be the Loꝛd, Amen.

❧ A Prayer in commendation of *Gods mercy receiued, made by* S. Auguſtine.

BEhold (O my Creatoꝛ,) many things haue I craued, but not deſerued the leaſt. I confeſſe, alas I confeſſe that theſe thy benefits are not due vnto me, but rather many and moſt ſtrange ſcourges. Yet foꝛ that Publicans, ſinners, and théeues (in a momẽt deliuered out of their enemies iawes) are mercifully receiued into the ſhepheards fold, I am ſo much the moꝛe imboldned. Foꝛ thou, O thou maker of all things, albeit in all thy woꝛks thou art maruelous, yet in thy woꝛks of mercy thou art ſurpaſſing marueilous: wheꝛof thou thy ſelf haſt ſpokẽ by one of thy ſeruants, ſaying: *His mercy is aboue all*

Perſeuerãce indureth to the end.



If they continue grounded in faith. 1. Tim. 2

He that endureth to the end ſhalbe ſaued Mat. 10

Reuolting, a Sow in the mire

Charitie feedeth the hungry.



I was an hungry, and ye gaue me meate. Mat. 25.



If thine enemy hunger, feede him. Prouer. 25.

his workes. And that which thou spakest in generall of all thy people, we trust thou hast verefied vpon euery one seuerally, saying: *My mercy will I not take from him.* For thou despisest none, reiectest none, thou terrifiest none but such as most horribly are afrayd of thée. When thou art angry, yet doest thou not reuenge, but doest blesse with thy riches such as haue kindled thy wrath, if they shal cease.

O my God the horn of my saluatiõ, and my defẽder (miserable wretch that I am) I haue prouoked thée, I haue wrought wickednesse in thy sight, I haue kindled thy wrath, and deserued thine indignation. I haue sinned, but thou hast spared me. I haue grieuously offẽded, and as yet thou doest forbear. If I repent, thou forgeuest me. If I returne, thou receiuest me. Yea, if I prolong to come, most patiently thou



doest tary my comming. Thou callest him back that wandereth: thou allurest him that resisteth: thou tarryest for him that is slow: and imbracest him that returneth.

The ignorant is instructed by thée: the mourner comforted: they that fall, raysed agayn, and deliuered from destruction: to him that asketh, thou doest geue: he that séeketh thée, findeth thée: and to him that knocketh, thou doest open.

O Lord God of my health, behold, what should I obiect? what should I answere? no refuge without thée: no corner is hid from thée: thou hast shewed me the way to liue well: thou hast geuen me the knowledge to walke aright: thou hast threatned hell fire: and promised the glory of thy paradise.

And now O thou father of mercies, and God of all consolation, so strike

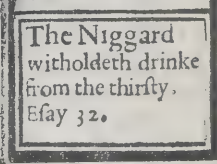




Charitie geueth drinke to the thirsty.



I thirsted, and you gaue me drink, Mat. 25.



The Niggard witholdeth drinke from the thirsty. Esay 32.

Charitie, harboreth strangers.



I was a stranger, & ye lodged me. Mat. 25.



I haue not suffered a stranger to lye without. Iob. 31.

me with the feare of thée, that (standing in awe) I may escape thy threatening: so restore me to the ioy of thy sauing health, that (louing thée) I may enioy thy promises.

O Lord my strength, and might, my God, my refuge and deliuerer, inspire my minde what to thinke of thée. Put into my mouth how to call vpon thée. Geue me such workes as may please thée. With thée a sorrowfull spirite is a sacrifice: also thou doest accept an humble and contrite hart.

My God, my helper, inrich me with these blessinges, strengthen me with this armore against mine enemies, performe in me this colones, to quaile the fiery flames of my sinne. Geue me O God this stay, for the troubled passions of my desires. Let me not be of their number (O Lord the strength of my health) who beléue for a time, and



shrinke away in the houre of temptation. Ouershadow me in the day of battaile, my hope in affliction, my help in tribulation, Amen.

✠ A complaint of a sinner, in that *he sinneth againe after repentance*, by S. August.

BEhold O Lord my light, and life, I haue craued such thinges as I want: I haue set down such thinges as I dreade, but my conscience biteth me: the secrets of my hart accuse me: and that comfort which loue doth minister, dread expelleth: which zeal doth moue, feare doth withdraw: my dædes geue cause of dreade, but thy mercy cause of trust. I am animated by thy clemency, but drawen back by reason of my wickednes: And to confesse the truth, the shame of my sinnes is alwaies in mine





I was naked & ye clothed me Mat. 25



If a brother or Sister be naked or destitute. Iames. 2.

Charitie visiteth the sick.



I was sick & ye visited me. Math. 25.



Let it not greue thee to visit the sick. Eccle. 7

eyes, which driueth away all confidence of mind.

With what face shall he intreat for mercy, who is worthy of hatred? and he that meriteth punishmēt, with what boldnes can he demaund prayse? He prouoketh ỹ iudge, who sæketh to haue a recompence, but neglecteth his purgation. He insolently, and worthy of death, tryumpheth ouer the king, who (albeit a traitor) sueth for an vndeserued reward. He exasperateth the louing affectiō of his father, who before due time, vsurpeth the prerogatiue of inheritance.

O my father, why doe I renue the memory of my dædes? Death is my due, yet life is my request. I haue moued my king to indignation, whose safegard I call vpon vnshamefastly. I haue despised the iudge, whose ayd I craue ouer boldly. Proudly haue I dis



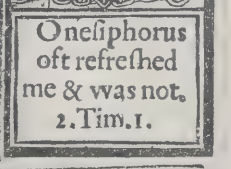
dayned to goe to him as to a Father, whom now I presume to take my protector. O how late doe I come? Alas, alas I hasten very slowly: Alas that I runne to thee whē I am wounded, who in my safety neglected thy rod: I cared not for to auoyd thy punishment, who am now greeuously disquieted because of present death: I haue geuen my self wound vpon wound, for that I feared not to heap sinne vpon sinne: My greē scarres haue I galled agayn, for that my former sinnes are renued by reasō of my late iniquitie: And what thy heauenly medicine had perfectly cured, my wickednes hath festred: And that skinne which did ouerlay, and couer my sore, breaketh out into corruption, because my misdeedes newly committed, frustrate thy mercy which thou before hadst graunted: For I know the sentence, that in *what houre the iust*



Charitie visiteth prisoners.



I was in prison and ye came Math.25.



Onesiphorus oft refreshed me & was not. 2.Tim.1.



Let thine eyes behold that is right. Prouerb. 4.

shall offend, all his righteousnesse shall be forgotten. If the righteousnes of the iust be abolished, how much more the repentance of a sinner, running to his accustomed wickednesse? How often haue I returned as a dog to his vomit? and as swine to their wallowing mire?

And seeing that it is impossible for me to recken vp all, I confesse that I haue instructed the simple how to sin: the vnwilling I haue perswaded: I haue inforced them that refused: and I haue geuen consent to them that of thē selues were willing.

How many snares haue I layd for them that walked aright: to them that sought the way, I haue shewed, and opened the pit. So that bould I was to sinne, & to forget it I feared not. But thou iust iudge, wryting vp my sinnes (as in a sachell) hast kept my pathes, and hast numbred al my footsteps: thou



holdſt thy tongue, & didſt kæpe ſilence: thou haſt bæne long ſuffering. Woe is me, thou ſpeakeſt at length as one in trauaile.

A Prayer againſt diſpayre.

MAny ſay to my ſoule there is no help for him in his God. But thou Lord art my maintayner, my glory, and the holder vp of my head. Departe not from me in the time of my næd, but defend thou me till this ſtorm be ouerpaſt, Amen.

❧ A Prayer vpon the minding of *Chriſtes paſſion.*

WHat man is this whom I behold all bloudy, with skin all to torn, with knubs and wales of ſtripes, hanging down his head for weakenes towards his ſhoulder, crowned with a



Hearing.

The eare of ielo ſy heareth all thyngs. Wiſdome. 1.



The mouth taſteth the meats Iob. 34.

garland of thornes pricking through his skull to the hard brayne, and nayled to a crosse: What so haynous fault could he do to deserue it: What iudge could be so cruell as to put him to it: What hangmen could haue so butcherly mindes, as to deale so outragiously with him: Now I bethink my selfe, I know him: it is Christ.

Art thou he that excellest all ỹ children of men in beauty: in whose lippes grace was shed most plentifully, yea, euen with Gods own hand: where thē is that beauty of thine: Where is that grace of thy lippes: I finde it not, I see it not, fleshly eyes conceiue not so great a mistery. Open thou the eyes of my minde. Bring thy diuine light nearer vnto me, and giue me power to look more wistly vpon thee.

I sée it is Iesus the sonne of God, the vnspotted lambe, without sinne,

without fault, without offence, which toke my wickednesse vpon him, to the intent that I (being set frée from sinne) might be brought again into Gods fauour: rise again from my fall: returne home agayn from banishment: and attayn to the end for which I was created. That which I deserued, he suffered: and that which I could neuer haue attayned vnto, he geueth.

O my Redæmer, deliuerer, and sauiour draw me to thé, that (being alwayes mindful of thy death, trusting alwayes in thy goodnes, and being alwayes thankfull for thine vnspekable benefites) I may be made partaker of so great reward, and not be separated from thy body through mine own vnthankfulnes, so as thou shouldest haue bén born in vayn as in respect of me, & in vayne haue suffered so many torments, yea and euen most bitter death

Smelling.



Geue a swete smell as incense &c. Eccle. 39.



Touching.



Touch no vncleane thing. 2.Cor.6.

Christian

of thine own accord for my sake, Amē.

✲ Another.

MY minde beholdeth thy body crucified for my soul: O that thou wouldest also crucifie me with thee, so as I might liue, or rather not I, but thou my Lord Christ in me. Who will geue me to die with thee, that I might rise againe with thee to life euerlasting? Thou dyedst for me, that I might liue through thee. Thy flesh is crucified, O Christ: crucifie thou the power of sin that raigneth in me: that being stripped out of the old Adam, I may be transformed into the second Adam: to lead a new life by shaking down, and dispatching away of all wickednes, vnbeleefe, and tiranny of Sathan.

Let thy yoke become sweete, and thy burthen lightsom to me through



thy crosse: that I (following thee willingly and cheresully) may come to the same place where thou art: that is to wit, to thy most blessed, and immortall father, from whom no thing may euer separate vs hereafter, Amen.

Another.

O Most high and singular obediẽce, wherthrough thou didst submitte thy selfe to innumerable torments, yea, and euen to most bitter, and reprochfull death, because it lyked thy father to haue it so. O noontide of feruent loue, and sũshine neuer drawing towards euentide, shew vs where thou feedest in the midst of the day, and where thou shroudest thy sheep from cold. O would to god we might be transformed into that crosse of thine, that thou mightest dwell in our harts by fayth, rooted and grounded in charitie, so





Esay. 2. & 19.
Math. 24.
Mark. 13.
Luke. 17

The sun shall be darkned, the noone shal lose

hir light, & the starres shall fal from heauen.

as we might with all thy holy ones, comprehend the length, breadth, heigth, & depth of thy cros, which exceed all the ſtrength and wiſdome of the world, Amen.

Another.

I Sée a wonderfull kinde of loue. Thy highnes boweth down ẏ̊ head, to ẏ̊ intent we ſhould hope to be heard, and be heard in déde. Thou offereſt the kiſſe of peace and attonement, yea and that of thine own accord, being the party gréued and wronged, vnto vs that haue done the wrong.

Thou reacheſt out thine armes to imbrace vs: thou ſtretcheſt out thy bored hands to geue vs al things aboundãtly without holding any thing back: Thy ſide is open vnto thy hart, to receiue vs in thether, if we will enter in at the open doore: Thy féete are faſt nayled, to ẏ̊ intent that we may know that



Two men ſhall be in the field, the one receaued,



the other ſhall be refuſed.



thou wilt neuer depart from vs, if we depart not from thée.

O father and Lord of oures, thou séest the hardnes of our hart, and much rather ỹ dulnes of it. It is not inough for vs to be allured and called so gently, so swétly, and so louingly: but thou must be fayn euen to draw vs, pull vs, hale vs, & drag vs. Create a new, and obedient hart in vs: for this olde one that we haue already is stony, it féeleth no gentlenes, it is not moued with any hope of the great good thinges that are promysed, Amen.

Another.

O Lord Jesu Christ, ỹ euerlasting swétnesse and triumph of them that loue thé, excéding all ioy, and all longing, thou sauer and louer of repentant sinners, which auowest that thy delight is to be among the children of





Two women shall be grinding at



the mill the one shall be re-

ceaued the other shall be refused.

men: and therfore in the end of times, becamest man for mennes sakes: remember all the foretast and græfe of sorrow, which thou didst indure euen from the instant of thy conception in the humain nature, forth on: but most of all when the time of thy most healthfull passion was at hand, according to the eternall ordinance which God had purposd in his mind before al worlds. Remember the græfe and bitternesse which thou feltst in thy hart, euen by thine own record, when thou saydst: *my soule is heauy euen vnto the death*. And at such time as thou gauest thy body and bloud to thy disciples at thy last supper, didst wash their fæte, and comforting them swætly, toldst them of thy passion that was at hand.

Remember the sorrow, anguish and græfe which thou didst suffer throughout thy whole tender body, before thy





suffering vpon the crosse, at such time as after thrice praying, thou diddest sweat water like to bloud, wast betrayed by one of thine own disciples, apprehended by thine own chosen people, accused by false witnesses, condemned wrongfully by thré iudges in thy chosen citie, at the time of the passouer, in the flourishing youth of thy body: and being vtterly giltlesse, wast deliuered to the Gentils, bespitted, stript out of thy own garment, clothed with another bodies apparrail, buffeted, blinfolded, bobbed with fistes, tied to a poste, whipped, and crowned with thornes.

O most swéete Iesu, I beséech thé make me mindfull of these thy paynes and sufferings which thou abodest for my sinnes, that I might be discharged and set fré from them, and mine attonement be made wt thy father, through thy chastisement. Make me to abhorre



The sea and all fluddes shall burne, trees

and herbes shal drop blud, Cities,



and all buildings shall be ouerturned.



my so detestable cursednesse, which could not be put away but by thy so grieuous punishments. Make me to be hartely sory for my sinfulnesse, and to eschue my offences, which draw thée to the suffering of so great tormentes. Make me mindfull of thy great loue to me, and to all mankind, and let the infinitenes thereof, kindle an vnfayned loue in me towards thée and my neighbor. Let this thy vnmeasurable goodnes brede in me a willing minde, and desire to abide all things patiently for thy sake, and for the truth of thy gospell: And let it ingender in me a despising of all worldly and earthly things, and an earnest lõging and indeuour to attayn to the heauenly herytage, for the purchasing wherof vnto me, & for the bringing of me therunto, thou hast endured these, and all other thy most bitter and intollerable torments.



Stones shall tũble together, and make a huge noise



Terrible earthquakes shall make mẽ hide thẽselues.

Vallyes shall be filled and hils brought low.



Wherfore I beseech thée graunt me true repentance, amendment of life, perseuerance in all goodnes, a stedfast fayth, and a happy death, through the merites of thy sufferings, that I may also be made partaker of thy blessed resurrection, Amen.

Another.

O *Lord Iesu, the very freedome of the Angels, and the pleasure of paradise, remember the terror and greefe which thou didst indure at such time as all thine enemies stoode about thee like a sort of Lyons, vexing thee with buffetings, spittings, scratchings, and other intollerable dealings: and martyring thee with reprochfull words, greeuous stripes, and most greeuous torments. I beseech thee O Lord for thine own sake, and for thine exceding great mercies sake, which caused thee to abide these things for our*



They that hid themselues shall runne forth like mad mē

The bones of the dead shall appere aboue the Sepulcres.

The powers of heauen shall be shaken.

Euery one liuing ſhall dye preſently.



Heauen, earth, & all elementes ſhall burne.

The dead ſhall riſe.

Chriſtian

redemption, delyuer me from all mine ene mies viſible & inuiſible, and graunt that I may finde both protection in this life, and endleſſe felicitie in the life to come, vnder the ſhadow af thy wings, Amen.

Another.

O Ieſu, the framer and creator of the world, whom no meaſure can comprehend within bounds, and which holdeſt the earth in thy hand, call to minde thy moſt bitter payn which thou didſt indure when they nayled thy moſt holy hands to the croſſe, & likewiſe ſtrake through thy moſt tender feet, making thy woũds ſtill more and more paynfull, becauſe thou waſt not agreeable to their fancy: and ſo drawing and retching out thy body to the length and bredth of the croſſe, that they looſened all the ſinewes of thy members.



I beſeech thee graunt that my continuall minding of this thy moſt holy and bitter paynes vpon the croſſe, may cauſe me to ſtand in awe of thee, and alſo to loue thee, Amen.

Another.

O Jeſu the heauenly phiſition, remember the anguiſh, payn, and greéfe, which thou diddeſt ſuffer by the rending and tearing of all thy members, whē thou waſt hoyſed vp, & nayled to the croſſe: inſomuch as ther was not any one of them that remayned whole and ſound, ſo that there was neuer any payn found like vnto thine: for there was not any place of thée left whole from the ſole of the foote, to the crown of the head, and yet euen then (vnmindefull of all thy paynes) thou prayedſt mékly to thy father for thine





¶ *The Emperor.*

Of Monarch & Emperor: I am the conqueror.



¶ *The King.*

Keiſar, or king: I muſt thée bring.



¶ *The Duke.*

Duke though thou be: daunce after me.



¶ *The Marques.*

Marques of state: march with thy mate

Christian

enemies, saying: *Father forgeue them, for they wote not what they doe.*

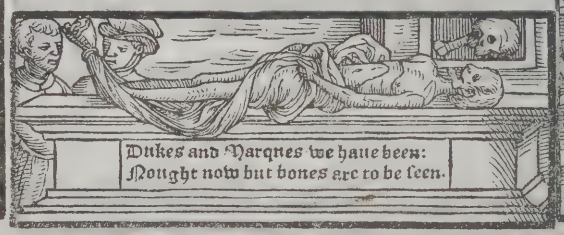
I beseech thee by thy louing kindenes and mercy, which caused thee to suffer these paynes for my sake, let thy passion be the full pardon of all my sinnes, Amen.

Another.

O *Iesu the mirror of eternall brightnes, and fountayn of vnconsumeable goodnes, which hanging vpon the crosse, didst thirst for the saluation of mã mankind. I beseech thee kindle in vs the desire of all good works, and quench in vs the thirst of all fleshly lustes, and both coole and kill in vs the loue of all worldly delighte, Amen.*

✻ Another.

O *Princely Iesu, the strength and triumph of our mindes, which for*





our ſakes diddeſt ſuffer ſuch anguiſh of hart, that the bitternes of thy death, and the exclamation of the Iewes vpbraiding and reuyling thee, made thee to cry out with a loud voyce: O God my God, why haſt thou forſaken me?

I beſeech thee forſake me not in my diſtreſſe, but be at hand to comfort me, and delyuer me, ſpecially in the time of death, Amen,

Another.

O *Ieſu the bottomles ſea of all mercye, I beſeech thee by thy deepe wounds: which pearced through thy fleſh, into the marow of thy bones, and into the very bowels of thee, pull me out of the gulfe of my ſins, and hide me in the holes of thy wounds, from the ſight of thy Fathers iuſt wrath, vntill his diſpleaſure be ouerpaſt, Amen.*



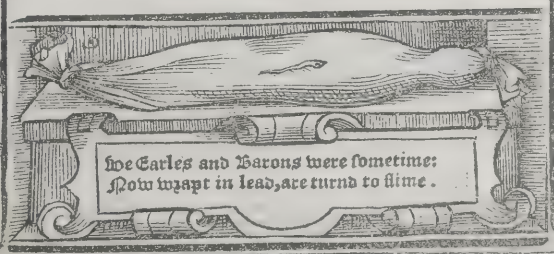
¶ *The Baron.*

Barons of nobilitie: ſweare to me fealty.



¶ *The Vicount.*

Earle or Vicount: geue thy account.





¶ *The Archbishop.*
Archb. & Metropolite: thée & thy Prouince I visite.



¶ *The Bishop.*
Bishops graue & old: are chép of my fold.



Christian

O Iesu the mirror of truth, the stãdard of vnitie, and the bond of charitie, remember thine innumerable wounds wherwith thou wast torne frõ top to toe by the wicked Iewes, so that thou wast all on a gore bloud: Which torment thou didst suffer in that chast body of thine for our sakes, O most mæke Iesus, leauing nothing vndone on thy behalf, that might be for our benefite. I beséche thée write all thy woundes in my hart with thy most precious bloud, that in them I may reade thy great loue towards me.

Let the remembraunce of them be layd vp continually in the closet of my hart, that the sight of the paynes and græf which thou sufferedst for my sake in thy passion, may make me to loue thée more and more, and neuer to giue ouer vntil I be come vnto the treasure of all goodnes & ioyes, which I beseech











thée to graũt me for thine owne sake O most swæt Iesu, Amen.

Another.

O Iesu, the only begotten Sonne of the heauenly Father, & the brightnes and Image of his substãce, remember the harty commending of thy spirite into thy Fathers handes, when (hauing thy body all to torne, and thy hart full of anguish, and hauing earst vttered the bowels of thy mercy) thou gaest vp the Ghost. I beseeche thee for this thy precious deaths sake O king of *S*aincts, giue me strength, to withstand the diuel, the world, and the flesh, that being dead vnto the world, I may liue to thee onely. And whensoeuer this banished, and wayfaring soule of myne shall depart hence, I beseech thee receiue it home into the hands of thy mercy, Amen.



¶ *The Doctor.*

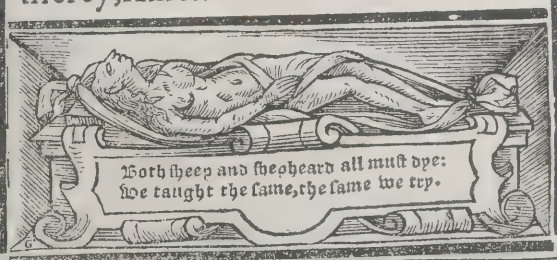
Doctor diuine at last: thy reading houre is past.



¶ *The Preacher.*

Preach no more about: thy glas is run out.





Both sheep and sheepheard all must dye:
We taught the same, the same we try.



¶ *The Lord.*

Come lordings all: daunce at my call.



¶ *The Knight.*

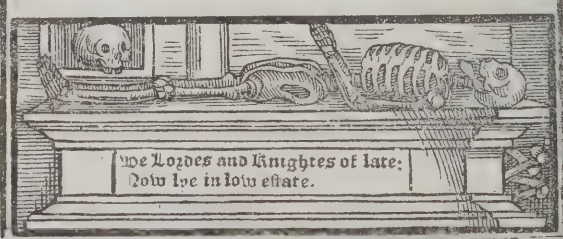
Goe hence sir knight: tis almost night.

Christian

Another.

O Jesu the true and fruitful vine, remember the aboundant flowing out & sheading of thy bloud, which thou didst send out of thy body most plentifully, as out of grapes pressed at the wine presse, at such time as thou didst tread the winefat alone, and begannest to vs of the cup of water and wine, by the soldyars thrusting of thée into the side with his spear, so as there remayned not one drop more in thy body: But finally thou wast as a bundle of mirhe hanged vp aloft, thy tender flesh shrunke, the moysture of thy bowels dried vp, & the marow of thy bones wasted away.

I beséch thée O most swéete Jesu, by this most bitter death of thine, and by the sheading of thy most precious bloud, wound my hart with such repen



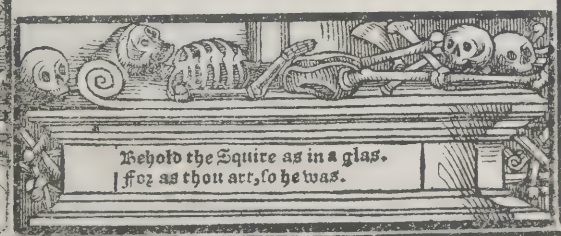




tance of my ſinnes, and ioy of thy loue, as my teares may be my foode day and night. Turne thou me wholy vnto thée, that my hart may dwell with thée continually, and my conuerſation be acceptable vnto thée. And let my life be ſuch, through thy goodnes, as I may prayſe thée for euer with al thy Saints in the life to come, Amen.

Another.

O *Lord Ieſu Chriſt the ſonne of the liuing God, who for the ſaluation of the world drankeſt eyzell and Gall vpon the cros, like as at the geuing vp of the Ghoſt when thou hadſt finiſhed all things, diáſt commit thy ſoule into thy Fathers hãds: ſo do I betake my ſoul into thy mercifull hands, beſeeching thee both to preſerue it here frõ all ſinne, and in the end to receaue it in peace into the company of thy choſen that are departed, that I may*





¶ *The Eſquire.*

Eſquire the braue: It boteth not to craue.



¶ *The Gentleman*

Luſty, or ſad: Thou muſt be had.



¶ The Iudge.

Come on iudge: With me to trudge.



¶ The Iustice.

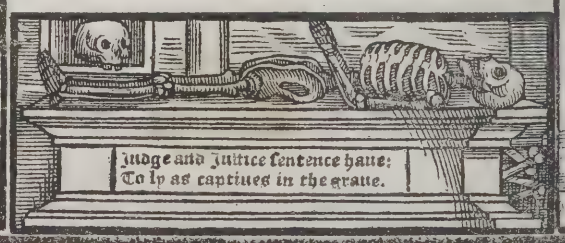
Sir Iustice arise: come to my assise.

with thē prayse thee euerlastingly, which liuest & raignest &c. Amen.

✠ A prayer vpon the minding of *Christes resurrection and* ascention.

O Lord Iesu, O good Iesu, which diddest vouchsafe to die for my sinnes, and rosest agayn for my iustification: I beseech thee by thy glorious resurrection, raise me vp from ỹ graue of al my vices and sinnes, and geue me part daily in the first resurrection, that I may be made partaker of the second resurrection also.

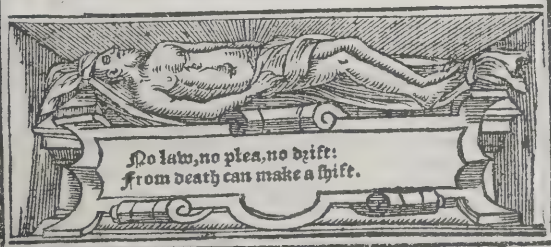
O most swēt Iesu, which art gone vp into heauē with glorious triumph, and sittest at the right hand of thy Father like a most mighty king, draw me vp to thee: make me to runne after thee for the swēt sent of thine oyntmentes:





make me to run without tyring, by thy drawing and pulling of me forward. Draw the soul that thirsteth after thée to the riuers of euerlasting suffisanze which are aboue: yea verely draw me to thy selfe which art the liuing fountayn, that I may so drink of thée, according to my capacitie, as I may liue for euer. My God, my life, thou welspring of life, fill my minde with the streames of thy pleasures, & make my hart louesick with the sober drunkennes of thy loue, that I may forget the things that are vain and earthly, and haue thée only in my mind continually. Geue me thy holy spirite, which is betokened by those waters, which thou hast promysed to geue to them that are a thirst.

Graunt (I beséch thée) that I may long with all my hart, and labour with all my indeuor, to attayne to the place whether we beléeue that thou didst as-





¶ *Sergeant at law.*
Leaue the Lawes: & heare my cause.



¶ *The Attorney.*
Plead as thou list: With me thou must.



¶ *The Mayor.*

Mayor I thée call to my guild Hall.



¶ *The Shirife.*

Shirif for execution: I haue a commission.

Christian

cend the fortith day after thy resurrection, so as I may be conuersant in this vale of misery but with my body, and alwayes in heauen with my hart, so as my minde may be where thou art, euen where thou my incomparable and déer beloued treasure art, that I may sing prayses to thy name, from this time forth for euermore, Amen.

Another.

O Brother of oures, O naturall sonne of that father whose sõnes thou makest vs by adoption, O head of our body, we sée that thou art king of heauẽ, forget not thou thy earth, wherinto thine inestimable loue of vs did bring thée down. Thou frõ out of that place geuest hope to vs thy members, that we may come thether as thou art exalted already. O gard and defence of vs, what can now hurt vs so long as





we truſt in thée: Moſt wretched are they that know thée not, and moſt happy are they that doe euer behold thée. Bleſſed are they that knew thée here in the dayes of the mortalitie of thy fleſh: But more bleſſed are they that ſée thée in heauen, and ſhall ſée thée raigning in the chief goods of thy father.

O loue and delight of mankind, O only hope of vs, imbrace vs with thy fauour, kiſſe vs, ſhead thy ſpirite into our harts, and make our minds to run continually vpon thée, to our excéding great comfort. Lift vs vp, lying flatte vpon the ground, open our eyes, and lift them vp vnto thée. Open thy mouth to call vs, and open our eares to heare thée: that we (ſetting thée alone before vs for our marck to direct our life by) may ſquare out all our doeings, words, & thoughts by thée, Amen.







¶ *The Bailife.*

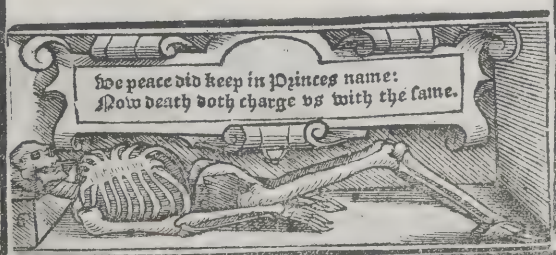
Come Baylife, no bayle: with me ſhal preuayl.

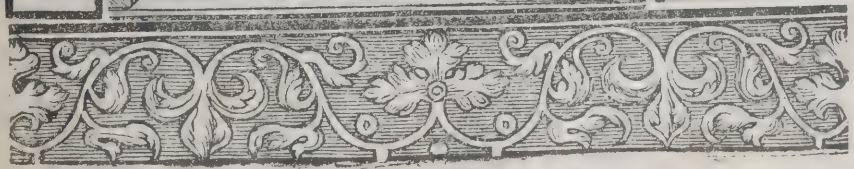




¶ *The Conſtable.*

Conſtable I arreſt: to my ward be preſt.







The Phisicion.

By thy water, I do se: thou must away with me.



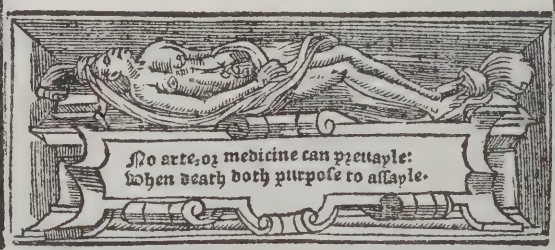
The Astronomer.

Looke not so hie: low thou must lie.

Christian

A Prayer to Christ ascending, *and raigning in glory.*

O Thou good Christ, our first begotten brother, and tender harted Joseph. Oh natural sonne of that Father, to whom we are made children of adoption through thee. Oh our head, raigning on high in glory, forget not us thy poore members here on earth, wher into abasing thy selfe, thou camst down and sufferedst for us most cruell death. Out of this thy throne of maiesty and glory, thou putst us in assured hope and confidence, that we also shall attayn to that blessed place whether thou art gon before to take possessiō for us. Oh our strong tower of defence & succor, what can hurt us now trusting in thee? Most vnhappy are they which are ignorāt of thee. Most happy are they which alwayes behold thee.









Blessed are they which haue known thée here in the dayes of their mortalitie, but more blessed are they which sée thée in the heauens, and shall sée thée raigning with thy Father in ioyes incomparable.

Oh Lord, the only ioy and comfort of our soules, shew vs thy louing countenance: imbrace vs with the armes of thy mercy: receiue vs (O good Joseph) thy younger brethren, with the kisse of comfort: pour into our harts thy holy spirite: pluck vs vp from the earth & earthly things: open our eyes and lift them vp vnto thée: open thy mouth and call vs vnto thée: open our eares, that we may heare thée, so that whatsoeuer we doe speak or thinke, it may be directed vnto thée alone, our Redéemer, Mediator, & Aduocate, Amen



¶ *The Herauld.*
Herald in thy shield beare grasse in green field.



Sergeant at Armes.
Sergeant see thou flap: Al glory must away.







¶ *The Trũpetor.*
Trumpet geue ſound: all muſt to the ground.



¶ *The Purſiuant.*
Goe ſũmon by meſſage: to come without baggage.

Chriſtian

A Prayer at our going to a *Sermon.*

MAny and ſundry wayes O lord, doeſt thou vtter and ſhew forth thy light vnto vs in this great darckneſ of oures: But no way more effectually and plenteouſly then by thine Apoſtles, and by them that haue ſuccæded in their charge. Great and plentyfull is the haruеſt, as thou thy ſelfe haſt told vs, but few are the haruеſtfolkes. For the moſt part they be all ignorant, and ouercaſt with the cloud of darckneſ. And as for true preachers that teach as they ought to doe, the number of them is very ſmall.

Therefore we beſæch thé (O thou Lord of the haruеſt) ſend workfolks into thy haruеſt. Send vs teachers of thine own teaching, furniſhed with the ſpirite of thine own wiſdome and good











nes, that (being good) they may be willing, and being wise, they may be able to preach, not themselues and their own deuices, but thee only.

And vnto this man also graunt the treasure of thy wisedome, that he may poure it out vpon vs to our saluation.

And in vs open thou the windowes and doores of our harts, that we may so receiue into vs the wholesome light of thy most holy word, as that ỹ good sæde which shall fall into vs, be neither choked with bryars, thornes, and brambles, nor burnt vp with drought, nor deuoured by the birds of the ayre: but battle as in good ground, & bring forth plentifull fruit to the praise & honor of thy name, Amen.

A Prayer for knowledge, and *vnderstanding.*

HEare my prayers O Lord Iesu, the euerlasting wisedome of the



¶ *The Dromme.*

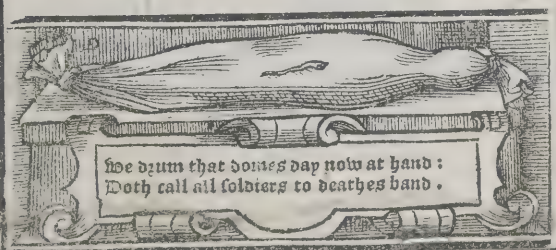
Drommer call together: al soldyars to my bāner



¶ *The Fife.*

Fife sœ thou play: to leade them the way.







¶ *The Capitaine.*

Captain march with me: thy Captayne I muſt be.



¶ *The Souldior.*

Soldyar haue a courage: to thy long byage.



Chriſtian

Father, which geueſt vnto childhode, the commoditie of aptnes to learne, I pray thée adde the furtherance of thy grace to ỹ forwardnes of nature: that I may the ſooner and more perfectly learn knowledge and the liberall ſciences: Howbeit in ſuch wiſe as they may ſerue to thy glory: ſo as my minde being furthered by the help of them, may attayn to the fuller knowing of thée, which is the higheſt point of mans felicitie. And alſo, that (according to the example of thy moſt holy childhode) I may dayly proſper more and more in age, wiſdome, and fauor, both before God and man, to the glory of thy name which liueſt and raigneſt &c. Amen.

A Prayer to be ſayd before receiuing of the Communion.

O Father of mercy, and God of al conſolation, ſeeing all creatures



Death only maketh Captaines quail: and harty ſouldiers for to fayle.









do acknowledge and confesse thée to be their gouernour and Lord, it becometh vs the workmanship of thine own hands, to reuerence and magnifie thy godly maiestie.

First, for that thou hast created vs to thine own Image and similitude: but chéefly because thou hast deliuered vs from that euerlasting death & damnation, into the which Sathan drew mankind by the meanes of sinne, from the bondage wherof, neither man nor angell was able to make vs frée. But thou (O Lord) rich in mercy, and infinite in goodnes, hast prouyded our redemptiõ to stand in thine only and wel beloued sonne, whom of very loue thou didst geue to be made man like vnto vs in all things, sinne excepted: that in his body he might receaue the punishment of our transgression, by his death to make satisfaction to thy iustice, and by



¶ The Marchant.

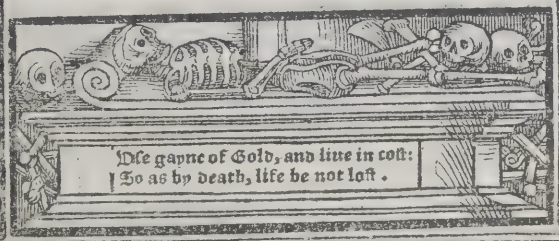
Neither craft nor trade: Can me perswade.



¶ The Citizen.

Of towne and citie: I haue no pitie.







¶ The Printers.

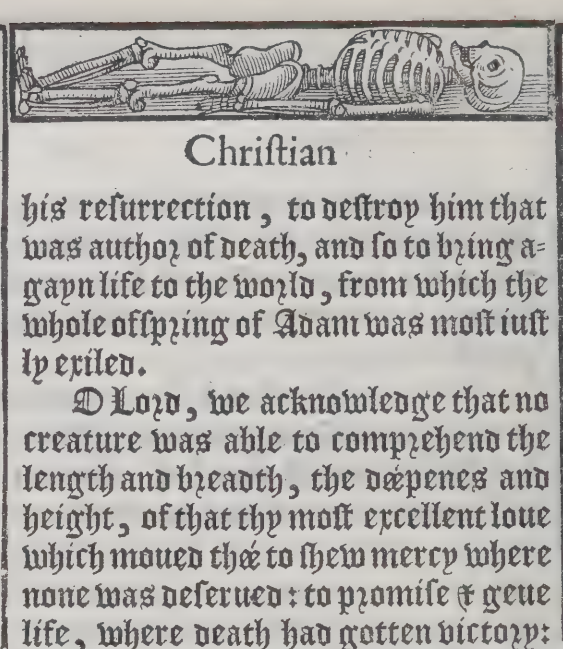
Leaue setting thy page: spent is thine age.

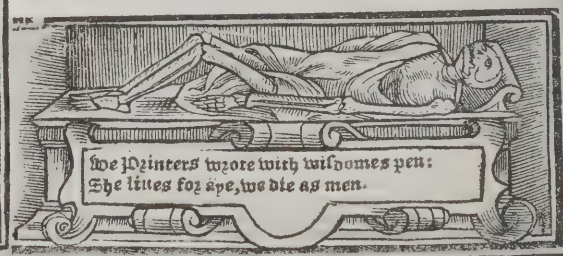


Pressmen goe play: printing must stay.

his resurrection, to destroy him that was author of death, and so to bring a-gayn life to the world, from which the whole offspring of Adam was most iust ly exiled.

O Lord, we acknowledge that no creature was able to comprehend the length and breadth, the deepenes and height, of that thy most excellent loue which moued thée to shew mercy where none was deserued: to promise & geue life, where death had gotten victory: to receaue vs into thy grace, when we could doe nothing but rebell against thy maiesty. O Lord, the blind dulnes of our corrupt nature will not suffer vs sufficiently to weigh these thy most am ple benefites: Yet neuertheless at the commaundement of Iesus Christ our Lord, we present our selues to this his table (which he hath left to be vsed in re membrance of his death vntil his com-





We Printers wrote with wisdomes pen:
The liues for aye, we die as men.

ming again) to declare and witnes before the world, that by him alone we haue receaued liberty and life: that by him alone thou doest acknowledge vs to be thy children and heires: that by him alone we haue entrãce to ỹ throne of thy grace: that by him alone we are possessed in our spiritual kingdome, to eate and drinke at his table: with whõ we haue our conuersation presently in heauen: and by whom our bodies shall be raysed vp agayn from the dust, and shall be placed with him in that endles ioy, which thou (O Father of mercy) hast prepared for thine elect before the foundation of the world was layd.

And these most inestimable benefits we acknowledge and confesse to haue receaued of thy frẽ mercy and grace, by thine onely beloued sonne Jesus Christ. For the which therfore we thy congregation, moued by thy holy spi-

¶ *The Riche man.*

Thy siluer, nor golde: frõ death can thẽ whold.

¶ *The aged man.*

By right I must be bold: with thẽ that liuest so old.



¶ The Artificer.

No compas or arte: can cause me depart.



The Husbandman.

Labour no more: For I haue rore.

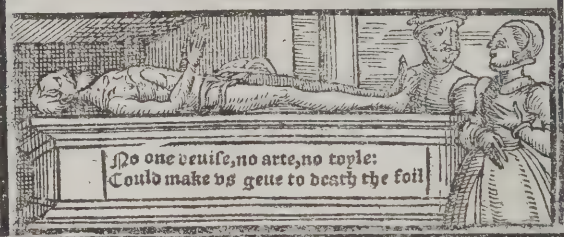
Christian

rite, render to thée all thanks, prayse, and glory, for euer, and euer, Amen.

Another.

WHat tongue, or what hart can worthely geue thée thankes (O Lord Jesu) for thine vnspekable loue towards vs? Who, to the intent to redéme mankind forlorn, diddest vouchsafe to become man, and to take all the miseries of our state vpon thé: in so much that in the end, thou being a pure and vnspotted lamb, wast contented to be made a sacrifice for vs vpon the altar of the cros, and to abide the punishment due for our sins, that thou mightest reconcile vs to thy Father: yea and both in life and death, thou didst spend, geue, and bestow thy selfe wholy vpon vs, and for vs.

And thy gracious gwdnes was not so contented, but also (least we might at a

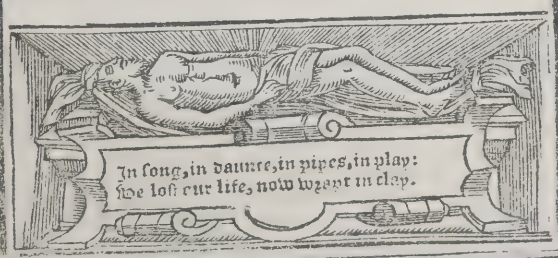






ny time perchance forget so great louingnesse, or at least our trust in thée might at any time quaile) euen now raigning in heauen, thou refreshest our soules from time to time with the foode of thy body, and chérest them vp with the holy cup of thy bloud.

Wherfore I beséech thée let thy spirite cleanse my hart, that I may not come vnworthely to that heauenly feast, and to the table whereat euen the very Angels doe tremble: But that by thy sheading of thy selfe into my bowels, I may grow manly in thée, and become the lustyer by spirituall increasements so as I may continue to the end in the blessed fellowship of thy mysticall body, whom it is thy will to haue all one with thée, in such wise as thou art all one with the Father, by the knitting of the holy Ghost. To whom be prayse, & thanks for euermore, Amen.







¶ *The Shepeheard.*

Leaue thy shepe
And with me
crepe.



¶ *The Foole.*

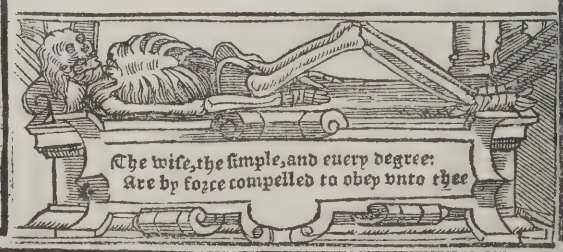
Of foolish and
fonde: I breake
the bonde.

Christian

Another.

I yelde thee harty thanks (O Lord Iesu Christ,) for thine vnutterable loue in vouchsafing to redeeme man kind by thine own death: and I beseech thee suffer not thy most holy bloud to haue been shed in vaine for me, that I (growing vp in thee by cõtynual increase of heauenly strength) may become a fit member of thy misticall body, which is the church, and neuer swarue from that most holy couenant which thou madest with thy chosen discyples in thy last supper, by distributing the bread vnto them, & by reaching them the cup: and by thẽ with all those that are graffed into thy company by faith in Baptisme, Amen.

✻ Another.



MY Lord Iesu Christ, who am I that thou shouldest vouchsafe to come vnder my roofe? Can a sinfull man deserue such grace? Certes (Lord) I am not worthy. Am I better then all my Fathers were? Thou wouldest not shew thy selfe to Moyses one twinckling of an eye: and how hapneth that thou humblest thy selfe so much, as to come down to a man that is a publican and sinner? And thou vouchsafest not only to eate with him, but also to geue thy self to be eaten of him. Hayl O bred of life which camest down from heauen, & which giuest life to as many as receiue thee worthely. Surely who so receiueth thee worthely, although his soule be seuered from his body by temporall death, yet shall he not dye for euer, because that that separatiõ is not a deth, but a passing from death to life: by reason wherof, he that eateth thee worthely, beginneth to liue with thee for euer, when





¶ The Beggar.

Begging is done: For I am come.



The Roge.

Thinke I am best: For I bring rest.

he dyeth in this world. Thou art the bread of the angels, the very sight of thee refresheth and glorifieth the Angels. Thou art foode for the soule, and not for the body. Thou nourisheſt the minde, and not the maw.

He that eateth thee, is turned into thee, that by partaking of thee, he may become God, and yet art thou not changed into his substance as other bodily meates be. But woe be to them that receaue thee vnworthely (O most holy food) by the eating whereof aright, a man becommeth God, is set free from all euil, is filled with all goodnes, and is vndoubtedly made immortall. O sacred pittance of our pilgrimage, wherby we passe out of this naughty world, to the company of heauen.

Goe to therfore thou beleeuing soule, be mery and make good cheare, for thou shalt not dye. Feede vpon these daintyes and stick not. Take thy fill of this feaste,





¶ Of Youth.

Young & olde:
Come to my
folde.



¶ Of Infancy.

Feare not me:
though I gris-
ly be.







wherin the body of thy Sauyour is set before thee, to feede on. Man fell from God by eating the foode of the forbidden tree: But by this foode he is releeued agayn to endles glory.

✣ A Thankesgeuing after the *receauing of the holy Communyon.*

MOst mercyfull Father, we render vnto thee al prayse, thanks, honor, and glory, for that it hath pleased thée of thy great mercies, to graunt vs miserable sinners, so excellent a gifte and treasure, as to receaue vs into the fellowshyp and company of thy deare sonne Jesus Christ our Lord, whom thou hast delyuered to death for vs, and hast geuen him vnto vs as a necessary food and nourishment vnto euerlasting life. And now we beséech thée also (O







¶ *The Empresse.*

Empresse thogh thou be
Thou must away with me.



¶ *The Queene.*

Queene also thou doost see:
As I am, so shalt thou be.





¶ The princes.

Princes of hye
estate: cõtẽt you
I am your mate



¶ The Duchesse.

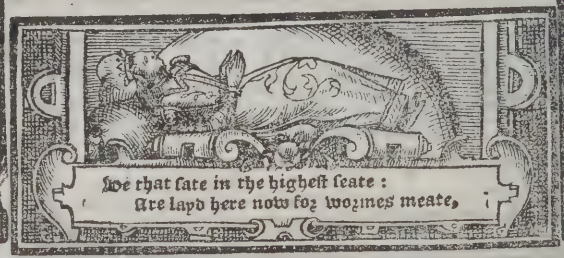
Duches & yrin-
ces: Death day
ly conuinces.

Christian

heauenly father) to graunt vs this re-
quest, that thou neuer suffer vs to be-
come so vnkind, as to forget so worthy
benefites, but rather imprint and fastẽ
them sure in our hartes, that we may
grow and increase dayly more & more
in true fayth, which continually is ex-
ercised in all manner of good workes: &
so much the rather (O Lord) confirme
vs in these perilous dayes and rages
of Sathã, that we may constantly stãd
and continue in the confession of the
same, to the aduauncement of thy glo-
ry, which art God ouer all things, bles-
sed for euer, So be it.

A prayer for Gods grace.

It is sorrowful to be sayd, how great
a wound our nature which is frayle
and weak of it selfe, hath receiued by
sinne, and how much ability & strength







it hath forgone. It is not able to lift vp it selfe, nor to stand, nor to go, without thy help and ayd. Whatsoeuer ỳ mind of man thinketh or deuiseth, it is vtterly vneffectuall, and to no purpose if it be not grounded vpon thy fauor. Nothing is strong except it be vphild by thy goodnesse, all things without that do fall by and by to the ground. That is it which cleanseth and scoureth vs from our filthines, that is it ỳ strengtheneth our weaknes, that is it that maketh vs cunning workmen in al vertues. Graunt we beseech thée O Lord, that this grace of thine may alwayes accompany vs, then the which ther can no greater gyft be deuised, neither is there any thing which thou bestowest more readily and willingly, & therfore also more often. Let the same so worke in vs, as we acknowledging how much néed we haue thereof, may both applye





¶ The Countesse.
Countesse, or what thou art: I strike thee with my dart.



¶ The Vicountesse.
Dicountes I do not spare: For of them I haue no care.







¶ The Baronnesse.

Baronnesse
haue and hie:
Prepare thy
selfe to dye.



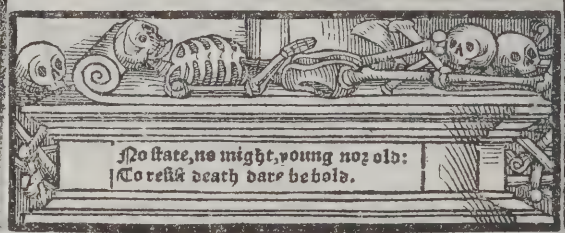
¶ The Lady.

Ladies gay and
fayre: To you I
doe repayre.

our selues continually to craue it, and earnestly endeuer by wel doing to kéep it. Amen.

✲ A Prayer for fayth.

EAsily, yea to easely O Lord do we beleue man which is euill, vntrue and ignorant: but hardly and slowly do we beleue thée which art God, excéeding good, most sothfast, and most wise. We beleue men in the things that can do vs no good, but we beleue not thée in the care of our saluation. Man is able to do nothing, but thou art able to do al things. We can find in our harts to follow our séses which are so oft deceiued and yet we doubt of thée O God which canst neither deceiue, nor be deceiued. O how great is our vnthãkfulnes and ignorance. Alas how is man blinded of his own sin? But thou O Christ through the pitifulnes and compassiõ



No state, no might, young nor old:
To resist death dare be bold.





of thy Father, art appoynted as a guid in this our blindnes, and as a schole-maister to our rudenes: yet notwithstanding, the greuousest inconuenience in this blindnes and ignorance is, that trembling and staggaring still from time to time, eyther we conceaue not ỹ excellent and most wholsome precepts of our good scholemaister, or els we stand wauering and doubting of the truth of thē. Blind wretch, how wilt thou scape the vengeãce that is prepared for thée: if thou shrinke away from him, séeing thou neither knowest the way thy selfe, nor belæuest him that sheweth it thée?

O Christ which art the pure & euerlasting truth, vouchsafe to shead thy selfe so into our harts, that as thou and all thy sayinges are most true, so we may take them for more certayne then the things which we sée with our eyes,





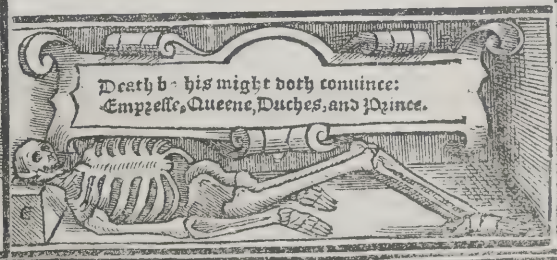


The Iudges wife.
Madame or iustice wife: I am come to endethy life.



The Lawyers wife
Beware thy husbands gayn Reward thée not with pain.







The Gentlewomã

Gentles braue & fine: Daunce after my line.



Aldermans wife.

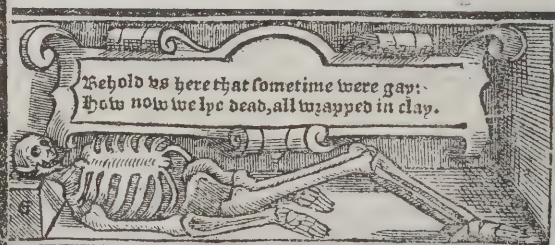
Thou art clothed in skarlet: And yet art but my varlet.

or handle with our hands, which are but sences of the body, that may and do deceiue vs, notwithstanding that the foolish & beastly flesh do trust so much to them. Asswage and settle these motions of the flesh, which driue vs from time to time, to the altering of ỹ thing that ought to be alwayes most firme, & fast setled in our minds.

Faith is a gift of thy inlightening (O Christ,) therfore shead it mercifully and bountifully, in such wise into our harts, as these faulty eyes of oures may be inforced to behold it, euen loth, and vnwilling though they be. Lord, I beleeue, but yet help thou mine vnbeleefe. Lord increase our faith, Amen.

A Prayer for trust in God,

THe ground of mans decay was his trusting of himselfe: and the beginning of his rysing agayne, was





his distrusting of him selfe, and his tru sting to God.

O most excellent and singular wise guid, which leadest all them the right=est and nearest way to euerlasting blef sednes, which trust thée truely and vn=faynedly. Graunt that as we be blind, and weak in very dæd, so we may take our selues so to be, that we take not vp on vs to shift for our selues: but let our looking be to sée thée alone: and let our inabling of our selues be no further, but to desire to follow thée going afore vs: to come to thée whē thou callest vs: to obay thée as thou guydest vs: and to betake our selues wholy vnto thée, that thou who only knowest what way to goe, mayst lead vs to the attaynement of our desires that way which we wold neuer haue set foote into of our own ac=cord, Amen.





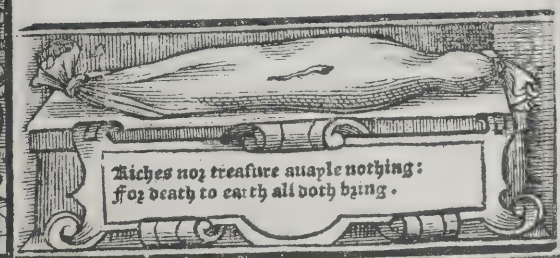


Merchantes wife.
Braue & neuer so nice: daunce after my deuice





¶ *Citizens wife.*
Tricke and trim, put of your hood: I am come to do you good.







Riche mans wife.
Though thou haue siluer and golde: Yet art thou within my holde.



Young woman.
Fine & pyety in the wait: Come with me in hast.

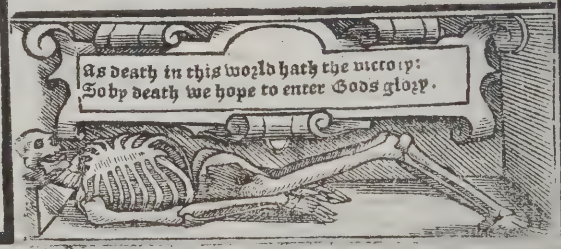
Christian

✠ A Prayer to be sayd for the *feare of God.*

GRaunt Lord, that being taught by thy commaundements, I may serue thee with feare, and reioyce before thee with trembling, in all things standing in awe of thee, least thou happen to be angry, and I perish out of the right way. For the feare of the Lord is the beginning of wisdome.

✠ A Prayer for loue towards *Christ.*

THe ground of all happines, is to loue thee which art most excellētly good: and the perfection of happines, is to be knit vnto thee which art most excellently good, as we may become all one with thee, for that is the very end of loue. Therfore do we begin our blessednes here by louing thee, and







we finish it in heauen by being knit vnto thee. O most louing Christ, would God we were so far in loue with thee, that beyng swallowed vp, and altogether consumed in thee, we were one w thee, euen as thou and thy Father art one, so as we were no moze our selues, but thou: noz any moze men, but after a sozt Gods, as we beyng oll one thing with God, which is the highest, and most perfect blessednes.

For God is loue, and he that dwelleth in loue dwelleth in God, and God in him.

Now therfoze I am aliue, oz rather not I, But Christ in me. To him therfoze be all thanks and prayse foz euer, Amen.

A Prayer to be sayd for cleanes of hart.

MOst merciful Jesu Christ, who being made in the likenes of sinfull flesh, hast bozn our sinnes in thy



¶ *The Mayde.*

Fresh, galant, & gay: All must with me away.



¶ *The Damosell.*

Fine, proper & neate: And all is but wozmes meate.





¶ Farmers wife.

Ceasse thy labour and paine: for I am thy riches and gaine



Husbandmās wife.

Toyle no more I say: For here I must away.



Christian

body, to wipe away all our naughtines by thy death, and to make vs clean, and new creatures acceptable vnto God. Scoure vs from the spots which we by our sinnes doe dayly cast vpon the whitenes that we haue gotten by thée: And when thou hast so cleansed vs, let thy grace maintayn vs still in the same cleanes, that we may be worthy to be called thine, both in profession & name. Lord cleanse me from my secret sinnes and beare with thy seruant in his other sinnes, Amen.

Another.

A Clean hart create in me O god, and renue a right spirite within my bowels. Let my hart be made vn defiled through thy inrighteousing, that I may not be put to shame, Amen.





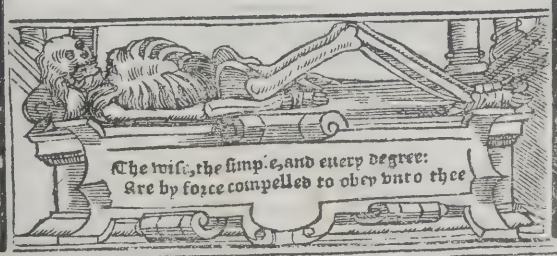


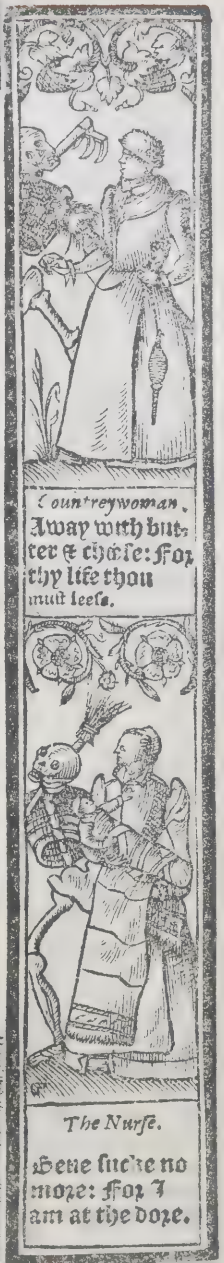
✻ A Prayer for the obtayning *of a ſound minde.*

O Lord Jeſu Chriſt, the light of al them that put their truſt in thée, and the only Phiſition of our ſoules, the light of mind which thou hadſt put into vs by creation, is dimmed, defaced, and in maner extinguiſhed by the fall of our firſt Father Adam: and a horrible maime and diſorder is fallen vpõ all the powers & ſences of our ſoules.

Our wit, reaſon, iudgement, diſcretion, vnderſtanding and will are vtterly corrupted, ſo as of our ſelues we can not ſée nor diſcern any thing aright.

And when (through thine inlightening of vs) we attayn to the ſight of any truth, yet doth the ſtubbornes of our will rebell ſtill againſt it, in ſo much that we may ſay with thy prophet, that from the crown of our head to the ſole





of our foote, there is not one sound part in vs. Wherefore make hast to help vs O Lord, least we fal into a wilful lewd minde, and be cast into vtter darcknes.

Create thou a pure hart in vs, and renue a right spirite in vs. Binde thou vp the sores of our soules, wash them with the wine of thy precyous bloud, and annoynt them with the oyle of thy holynes. Repair that heauenly Image which is defaced in vs through sinne, and adorne it agayne with thine own righteousnes. That we (being set in perfect state by thy meanes) may sing acceptable prayses euerlastinglye to thee in thy holy church, Amen.

¶ A Prayer to be sayd for newnesse of life.

VNto thee O Lord, doe I lift vp my hart: In thee my God doe I trust, let me not be put to shame.



Shepeheardes wife.

Be thou young or olde: Thou must enter into my folde

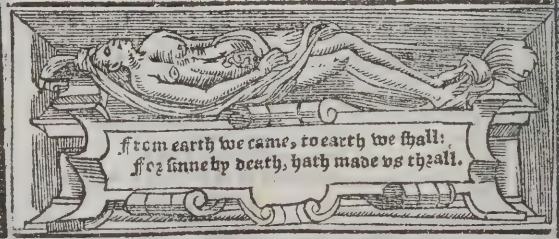


¶ *Aged woman.*

Be the day neuer so long: At last commeth Euensong.







From earth we came, to earth we shall: For sinne by death, hath made vs thrall.

Shew me thy wayes, and teach me thy pathes, lead me forth in thy righteousnes, and guide me: for thou art my sauyour, in thée is my trust all the day long.

Teach me thy way O Lord, & guide me in the right path for feare of mine enemies.

A cleane hart create in me O God: and a right Spirite renue within my bowels.

Thrust me not out of thy sight O Lord: neither take thy spirit frō me.

Geue me agayne the comfort of thy help: and strengthen me with a principall Spirite.

Teach me thy way O Lord: and I will walke in thy truth.

Knit my hart vnto thée that it may fear thy name: geue thy seruāt strēgth, and saue the sonne of thy handmayd.

Graunt me thy seruant life: and I







The creeple.

Be thou poore or diseased: Thou must with me be pleased.



The poore woman.

Be thou neuer so poore: Thou must enter at my gate.





will kæp all thy sayings.

Make me to vnderstand the wayes of thy commaundements: and I will talke of thy wonders.

Remoue from me the way of lying: and geue me thy law.

Set thy law (O Lord) and the way of thy statutes before me: that I may euer kæp them.

Geue me vnderstanding that I may obserue thy law, & kæp it continually.

Leade me forth in the pathes of thy commaundements: for in them is my delight.

Incline my hart vnto thy testimonies: and not vnto couetousnes.

Let not the foote of pride come neare me: nor the hand of sinne touch me.

Turne away mine eyes from vanitie: and quicken me in thy way.

Strengthē thy seruant in thy word: that I may feare thæ.



The Infant.
Loe, this little hart I strike wt my dart.



The Foole.
Of foolish and fond: I breake the bond.









No state, no might, young nor old:
To resist death dare be bold.







Behold I haue lusted for thy commaundements: quicken me in thy righteousnes.

Let thy mercy come vpon me (O Lord) let thy sauing health light vpon me according to thy word.

A Prayer for true mortification.

HE that will be ready in weighty matters to deny his own will, & to be obedient to the will of God, the same had nèd to accustome himself to denye his desires in matters of lesse waight, and to exercise ỹ mortification of his owne will in trifles. For if that our affections by this daily custome be not (as it were) half slayn, surely, surely, when the plunge shall come, we shal finde the more to do. If we cãnot watch with Christ one houre, as he sayth to Peter, we vndoubtedly can much lesse go to death with him. Wherfore, that



¶ The Emperor.

Of Monarch & Emperor: I am the conqueror.



¶ The King.

Keisar, or king: I must thee bring.





¶ *The Duke.*

Duke though thou be: daunce after me.

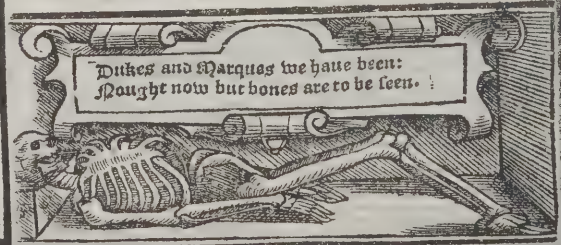


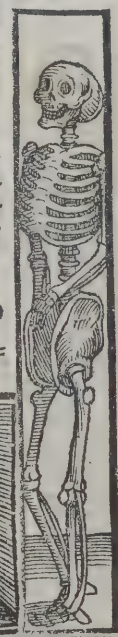
¶ *The Marques.*

Marques of state: march with thy mate

in great temptations we may be ready to say with Christ: *Not my wil but thine be done*, (in that this commonly commeth not to passe, but where the rootes of our lustes, by thy grace deare father are almost rotten and rooted out by a dayly denyall of that they desire) I hũbly beseech thée for Christs sake to help me herein. First pardon me my cherishing and as it were, watering of mine affections, obeying them in their deuises & superfluous desirs: wherthrough in that they haue taken déep roote, and are to liuely in me, I secondly doe beseech thée to pull them vp by the rootes out of my hart, and so henceforth to order me, that I may continually accustome my self to weaken the principall roote, that they by rootes and branches may lose all their power.

Graunt me (I beseech thée) that thy grace may daily mortify my concupis-

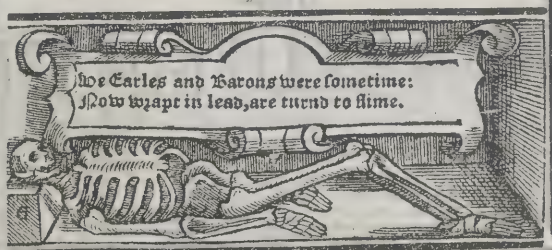






cence of pleasure in things, that is, of wealth, riches, glory, liberty, fauor of men, meats, drinks, apparel, ease, yea and life it selfe, that the horror and impaciẽcy of more greuous things, may be weakened, and I made more paciẽt in aduersitie. Wherunto I further desire & pray thy goodnes (deere father) that thou wilt adde this: namely, that I may for euer, become obedient and & ready to do thy good wil in al things, hartely and willingly to serue thée and do whatsoeuer may please thée. For doubtles, although we accustome our selues in the pleasaunt things of this life, to a mortification and deniall of our selues, yet we shall find enough to do when more bitter and weighty crosses come.

For if thy sonne our sauiour (euer wont to obay thy good will) prayed so hartely and often: *Not my will, but thy will be*





¶ *The Baron.*

Barons of no bilitie: sweare to me fealty.

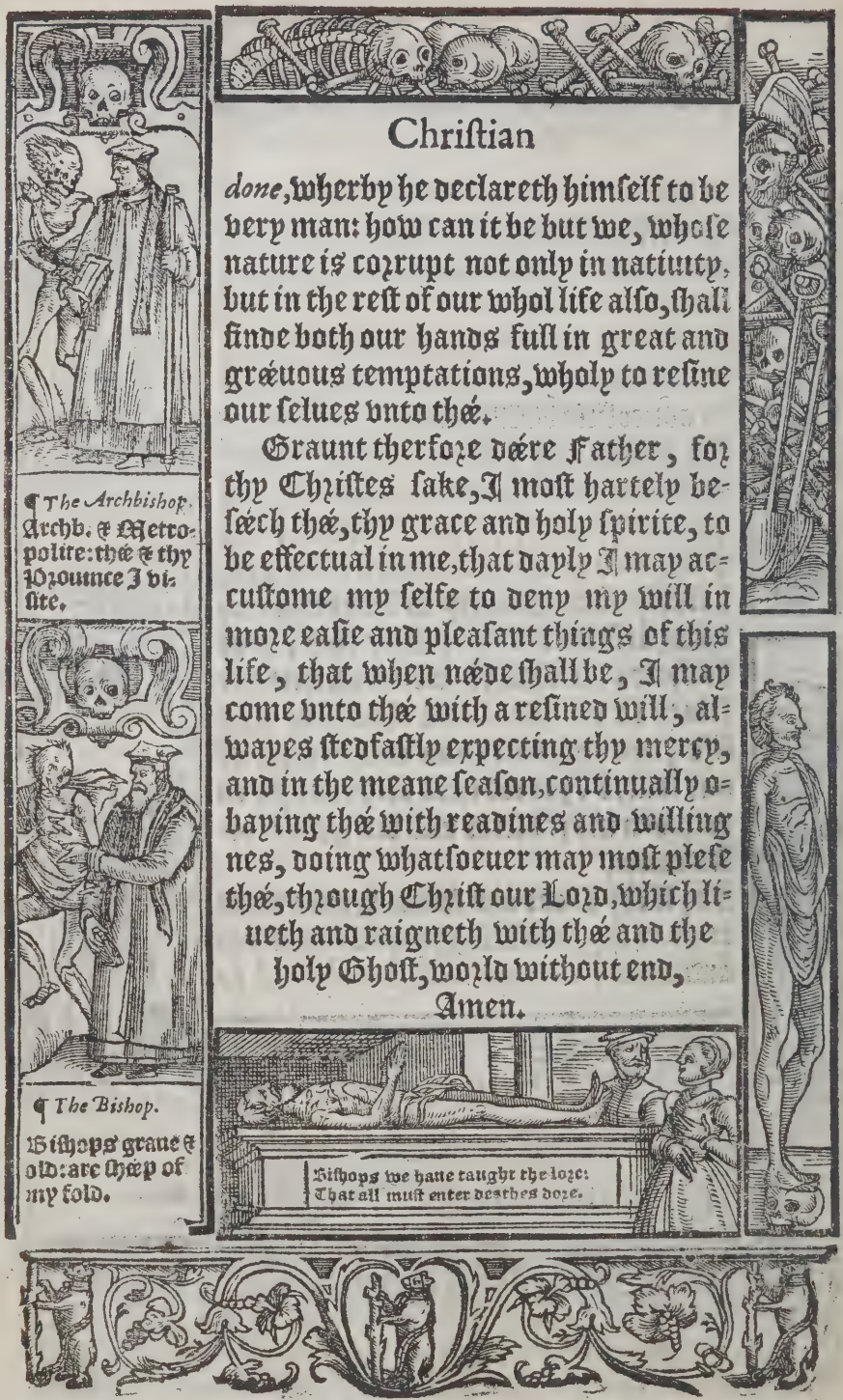


¶ *The Vicount.*

Earle or Vicount: geue thy account.

done, wherby he declareth himself to be very man: how can it be but we, whose nature is corrupt not only in natiuity, but in the rest of our whol life also, shall finde both our hands full in great and græuous temptations, wholy to resine our selues vnto thé.

Graunt therfore déere Father, for thy Christes sake, I most hartely beséech thé, thy grace and holy spirite, to be effectual in me, that dayly I may accustome my selfe to deny my will in more easie and pleasant things of this life, that when néede shall be, I may come vnto thé with a resined will, alwayes stedfastly expecting thy mercy, and in the meane season, continually obaying thé with readines and willingnes, doing whatsoeuer may most plese thé, through Christ our Lord, which liueth and raigneth with thé and the holy Ghost, world without end, Amen.



¶ *The Archbishop.*

Archb. & Metropolite: thé & thy Dyocence I visite.

¶ *The Bishop.*

Bishops graue & old: are shéep of my fold.

Bishops we haue taught the lore:
That all must enter deathes doore.

A prayer for cõtinuance in ſeking after Chriſt. by S. Auguſtine.

O How great is the multitude of thy mercies, which thou haſt layd vp for them that feare thée. Thou haſt layd them vp but as to kæpe them: not to take thẽ quite away, but to multiply the ſame. Such thinges as are hiddẽ, commonly are ſearched diligẽtly, and once found are loued ardently. Our duetye toward thée is not diminiſhed, but increaſeth moze & moze. Thy loue is not tranſitozy but perpetuall. They that loue thée waxe not colde, but hoate in their loue. Thy loue is not diſſolute. The memozy of thée is ſwæter then hony, to think of thée is moze delectable then pleaſant meat. To ſpeak of thée is all fulnes, to know thée is perfect conſolation, to cleaue vnto thée is







¶ *The Doctor.*

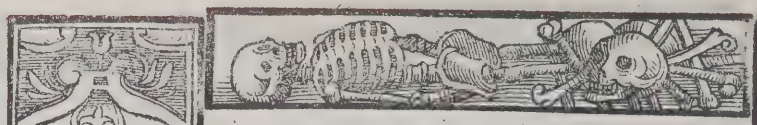
Doctoz diuine at laſt: thy reading houre is paſt.



¶ *The Preacher.*

Preach no moze about: thy glaſs is run out.





eternall life, to be seperate from thée is euerlasting death. Thou art a liuing fountayne to thē that know thée, a perpetuall food to them that hunger after thée, thou art glory to them that séeke thée, ioy to thē that find thée. The smell of thée raiseth the dead, thy care heleth the sick, thy light disperseth all mist, thy louing visitation expelleth all sorrow. No mourning is with thée, all griefe is farre from thée, there is no heauines with thée, no pouertie where as thou art, there is no necessity, no difficulty in obtayning that good is. Darknes, terror, or hel fire, is neuer there so much as named. No blindnes of night, outrage of tumults, no hūger or thirst, cold, heat or penury abideth with thée. No sicknes of body, no corruption of mind, no emulation or contention, all ambition departeth from thée. There is no pensiuenes for the end, or fear of



¶ *The Lord.*
Come lordings all: daunce at my call.



¶ *The Knight.*
Goe hence sir knight: tis almost night.







death, no trauaile of old age, no languishing disease. The motions or affections of the ayre and diuersity of times is not there known, for such is the multitude of the mercyes which thou hast laid vp for them that fear thée, but dost accomplish them in such as hope in thée O what a blessed laying vp is that which bringeth perfection: for this laying vp is not losing, but a preseruation which tendeth to perfection.

O glorious king how true are thy iudgements iustified in them selues, truely to be desired aboue gold and precious stone, swéeter then the hony and the hony combe. O my life, my God, I beséech thée in the name of our Redéemer thy only begotten sonne, most mercifully graunt that I may obserue and kéepe the same. For I know that in kéeping thē there is great reward. Oh my God, my glory, thou layest vp thy trea-



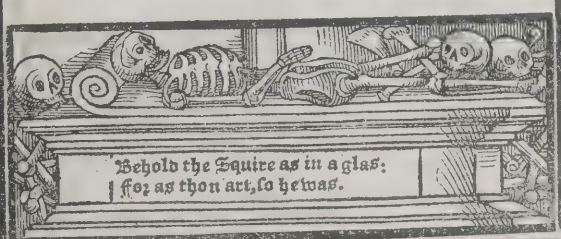
¶ *The Esquire.*

Esquire the braue: It boates not to craue.



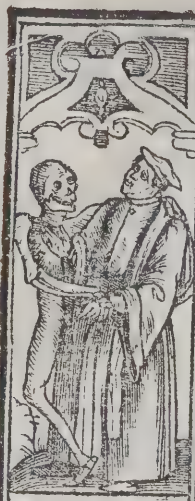
¶ *The Gentleman*

Lusty, or sad: Thou must be had.



sure, to make me more desirous of it: thou hidest the precious stone, to increase the loue of it: thou doest prolong to geue it, that I might seeke it: thou makest as if thou heardst not my request, that I might perseuere in requesting: to conclude, thou doest promise thy sauing health to them that intend to seeke it: and performest it in them that continue in seeking, which is manifest by Mary which sought thy sonne Christ in ỹ sepulchre, or rather sought thée in Christ, she being as yet in darcknes. Thou didst inlighten her that she might seeke thée, and in seeking, thou didst expel darcknes, that she might be constant in seeking.

She contynued in hope, and hoped in contynuance. And for that she continued in hope, she inioyed the benefite of seeing thée. O happy and excéding sight, O perfect ioy, and fulfilled, O



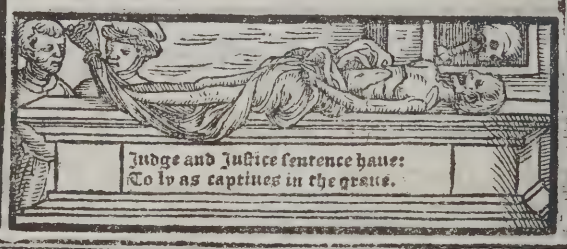
¶ The Iudge.

Come on iudge: With me to trudge.



¶ The Iustice.

Sir Iustice alse: come to my alse.



Iudge and Iustice sentence haue: To ly as captiues in the graue.







beutifull face & cherefull countenance, O blessed hope, and fortunate perseuerance: except she had hoped she had not continued, and except she had continued, she had not receiued the benefite of her hope.

In such sort therefore (O my God) thou art layde vp for them that feare thée, as thou mayst be found of them that hope in thée. So thou doest prolong to be found of them that sæke thée, the sooner to approch to them that perseuere in sæking.

They that defer to come vnto thée shall perish, but they that wayt vpon thée shal not be confounded. They that feare thée hope in thée: because thou art their helper and defender, for by feare we haue accesse to thy loue. Thou art to be feared as a Lord, and loued as a Father. Thy holy feare endureth, because it kæpeth them holy whō it doth







¶ *Sergeant at law.*
Leaue the Lawes: & heare my cause.



¶ *The Attorney.*
Plead as thou lust: With me thou must.





possesse. Nothing is wanting to them that feare thée, because thine eyes are ouer them, and thy eares are redy prest to their prayers.

O my mercy and my refuge, my deliuerer and defender, so geue me feare, as also I may loue: so put me in feare, as thou increase also the desire of thée: and so make me one of those that feare and kéepe thy commaundements, that by the obedience of thy feare, I may enioy the feare of thy loue, Amen.

A Prayer for spirituall ioy.

LOrd Iesu, the redéemer and comforter of mankind, which hast by thy holy Spirite prepared far greater pleasures then the world knoweth of, for such as refuse the false pleasures of this world for thy sake, tempering the troubles of this life, with inward and



¶ *The Mayor.*

Mayor I thée call to my guild Hall.



¶ *The Shirife.*

Shirif for execution: I haue a commission.



secret solaces, and after a soyt renuing from tyme to tyme a certayne foyecast of the blessednes to come, to the intent that being chæred and refreshed, we should come running to thæ with gladder hartes.

I beseech thæ graunt that the anoyn ting of thy holy spirit may often dryue from me all irksomnes of aduersities, and chære vp my minde with healthful gladnes, euen as he anoynted thæ with the oyle of gladnes aboue thy felowes, in respect of thy humayn nature when thou wast here vpon earth, which liuest and raignest with the father and the same holy Spirite foy euer, and euer, Amen.

A Prayer to be sayd in the time *of sicknes.*

MOst mercifull Redæmer, thou art alwayes mercifull, who art







¶ *The Bailife.*

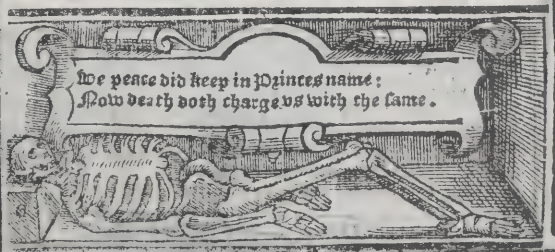
Come Baylife, no bayle: with me shal prenayl.



¶ *The Constable.*

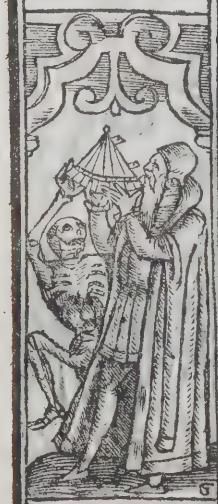
Constable I arrest: to my ward be prest.







The Phisicion.
By thy water, I do see: thou must away with me.



The Astronomer.
Looke not so hie: low thou must lie.

alwayes the sauiour, whether thou doest send health or sicknes, wealth or aduersitie, ioy or sorow. For it is of great mercy when by outward afflictions, as it were by bitter, but yet wholesom medicines, thou doest heale the inward diseases of the soule: and by temporary troubles which do last but for a short time, doest prepare vs to eternal ioyes which indure for euer.

And thy selfe (O gracious sauiour) passing into thy glory through the gretest afflictiõs of this world hast troden out to vs by thy steps, ẏ way to true & perfect felicity in the which no humble and true seruant ought eyther to disdayne or to shrinke to follow after his Lord and master so going before him.

But for so much as without thée we can doe nothing that good is, I beseech thée to indue me with thy heauenlye grace, that I may take vp willingly &



No art or medecine can preuayle: when death doth purpose to assayle.





obediently this crosse which thou hast appointed vnto me, and follow after thée: and that I may drinke of, as it were this medicinable cup, though bitter vnto the flesh, which thou, the heauenly phisition doest offer vnto me, paciently without grudging or murmuring against thée: And that I may with thy faithfull seruant Job, and with vnfayned lips and hart, say: The Lord hath geuen, the Lord hath taken away, as it hath pleased the Lord, so is it come to passe, blessed be the name of the Lord.

For if I haue receaued gladly youth, health, riches, honor, and ioy at thy hands (O Lord:) why should I refuse paciently to take age, sicknes, aduersity & sorrow at thy hands also? These things be in dæd very greuous vnto frayle nature and flesh: but thou my Lord: though most perfectly innocent,





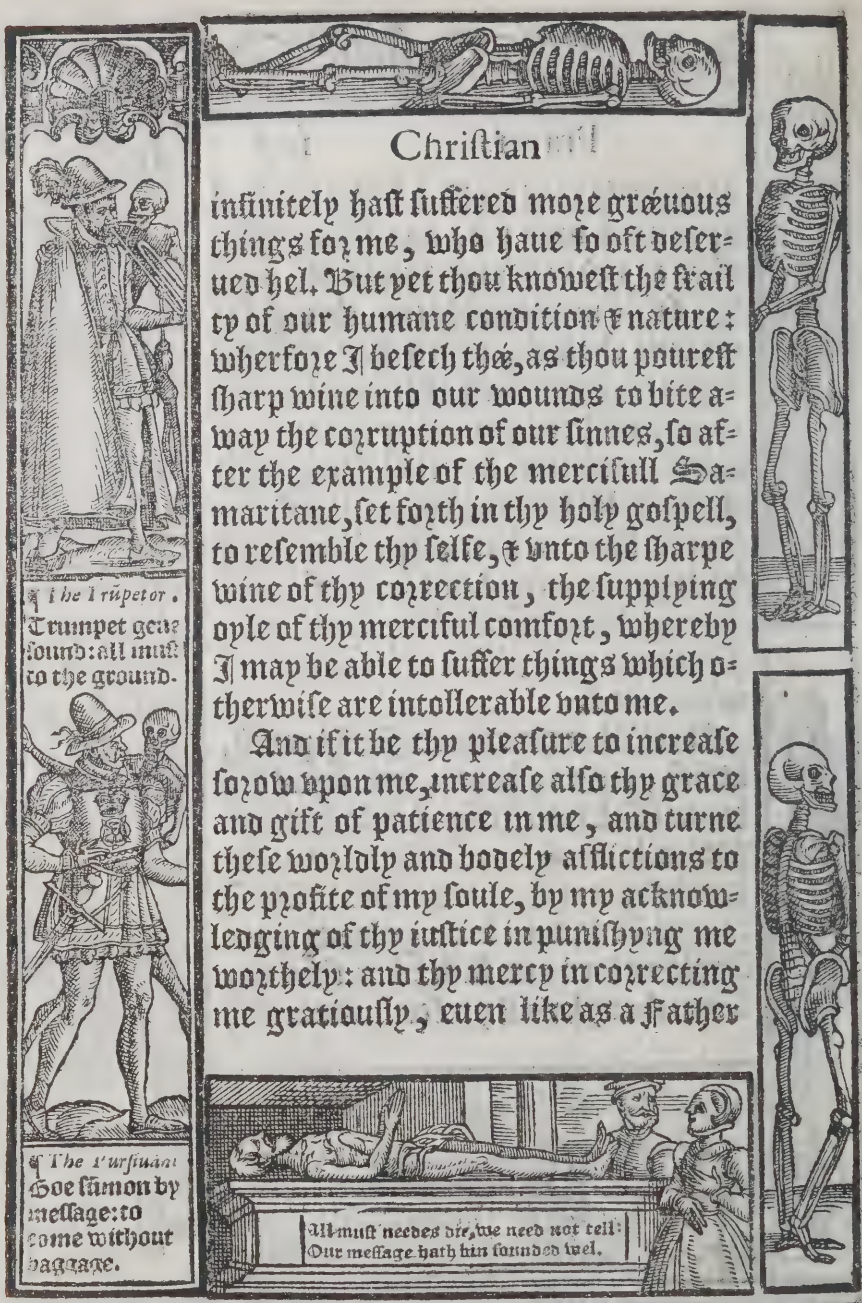
¶ *The Herauld.*
Herald in thy shield: beare grasse in green field.



Sergeant at Armes.
Sergeant see thou say: Al glory must away.

infinitely hast suffered more grieuous things for me, who haue so oft deserued hel. But yet thou knowest the frailty of our humane condition & nature: wherfore I beseech thee, as thou pourest sharp wine into our wounds to bite away the corruption of our sinnes, so after the example of the mercifull Samaritane, set forth in thy holy gospell, to resemble thy selfe, & vnto the sharpe wine of thy correction, the supplying oyle of thy merciful comfort, whereby I may be able to suffer things which otherwise are intollerable vnto me.

And if it be thy pleasure to increase sorow vpon me, increase also thy grace and gift of patience in me, and turne these worldly and bodely afflictions to the profite of my soule, by my acknowledging of thy iustice in punishyng me worthely: and thy mercy in correcting me gratiously, euen like as a Father







hath pitie vpon his children when he beateth them, and by my submitting of my own will vnto thy holy will, and patiently taking of this thy prouing and trying of me whether I loue thée or no, may offer that sacrifice of obedience which is acceptable vnto thée.

And when thy Fatherly pitie shall be contented with thy méke chastising of me, then I beséech thée send calme after this tempest: quietnes after this trouble: and ioy after this sorrow: that I may render thanks vnto thée for double causes, both that thou hast first corrected and amended me an vnprofitable seruant, and afterward hast taken away the bitternes of affliction with the softnes of thy comfort. In the one, hauing regard of necessitie, in the other, not forgetting my infirmitie, and in both, as in all things, alwayes remembring thy mercy, vnto the which



¶ *The Dromme.*

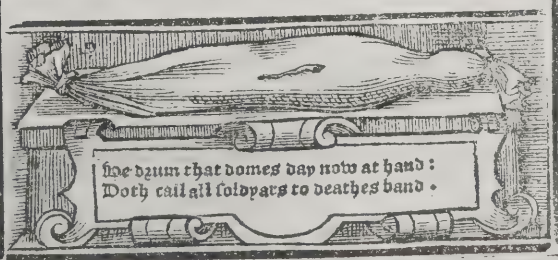
Drommer call together: al soldyars to my bãner



¶ *The Fife.*

Fife sée thou play: to leade them the way.









¶ The Capitaine.

Captain march with me: thy Captayne I muſt be.



¶ The Souldior.

Soldyar haue a ourage: to thy long vyage.

Chriſtian.

I doe commende and betake my ſelfe both body and ſoule, now and for euer. Unto thæ, with the father and the holy Ghoſt, one God of moſt excellent maieſty, be all praiſe, honor, and thanksgeuing, for euer and euer, Amen.

Another.

LOrd Ieſu the onely health of thē that liue, & the only life of them that dye: I yeald and geue ouer my ſelf wholy to thy moſt holy will, whither it pleaſe thee that this ſilly ſoule ſhall abide any longer in the lodge of my body to ſerue the, or that thou wilt haue it to depart out of this world. For inaſmuch as I am ſure that the thing wich is committed to thy mercy cannot periſh, I will willingly put of this fraile and wretched fleſh of mine, verely in hope of the reſur-



Death onely maketh Captaynes quaile: And harty ſouldiers for to faple.





rection, which ſhall render it to mee in farre better plight. I beſeech thee ſtrengthen my ſoule with thy grace agaynſt all temptations, and agaynſt all Sathans aſſaults, gard me with the ſhield of thy mercy, whereby thou madeſt all thy martires inuincible in old tyme, agaynſt all horrible torments and cruell kinds of death. I ſee there is no defence in my ſelf: all my truſt is in thy vnſpeakable goodnes. I haue no deſert nor good workes at all to alleadge before thee: But as for euill workes, I haue alas to many of them. Neuertheles my hope is that I ſhalbe reckned in the number of the righteous by meanes of thy righteouſnes.

For my ſake waſt thou borne, for my ſake didſt thou thirſt, for my ſake waſt thou hũgry, for my ſake diddeſt thou teach, for my ſake diddeſt thou







¶ The Marchant.

Neither craft nor trade: Can me perſwade.



¶ The Citizen.

Of towne and citie: I haue no pitie.







pray, for my sake didst thou fast, for my sake didst thou performe the great number of good works in this life, for my sake didst thou suffer so many bitter panges, & for my sake didst thou geue ouer thy precious life to the death.

Let the things profite me which thou hast geuẽ me of thine own free will, thou (I say) which hast geuen thy self wholy for me. Let thy bloud wash away the spots of my sinnes. Let thy righteousnes hide mine vnrighteousnes. Let thy deseruings commend me to the soueraign Iudge. As my greef and disease increase, so increase thou thy grace. Let not my faith wauer. Let not my hope staggar. Let not my charity waxe colde. Let not my humain infirmitie be cast down with the dread of death. But euen when death shall haue cloased

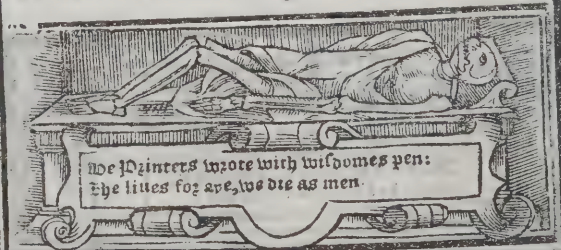


¶ *The Printers.*

Leaue letting thy page spent is thine age.



Prelf men goe play: printing must stay.



We Printers wrote with wisdomes pen:
The liues for aye, we die as men.





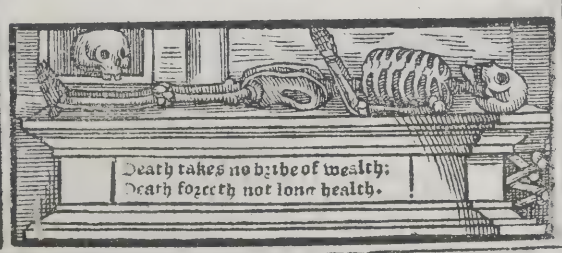




the eyes of my body, let the eyes of my minde looke ſtill vpon thee with out wauering aſide. And when it ſhal haue bereft me of the vſe of my tung let my hart cry ſtedfaſtly ſtill vnto thee, *Into thy hands I commit my ſpirite O Lord*, to whom be honor & prayſe world without end, Amen.

A Prayer to be ſayd in the *Plague time.*

IT is no maruail O moſt righteous Father, that the elementes of this woꝛld are fearce againſt vs, ſometime with earthquakes, ſometime with tempeſtes and lightnings, ſometime with ouerflowing of ſeas and Riuers, ſometime with peſtilent concourſes of the heauenly lights, and ſometime with coꝛruption of the infected ayꝛe, foꝛ we doe commonly abuſe thy gifts.

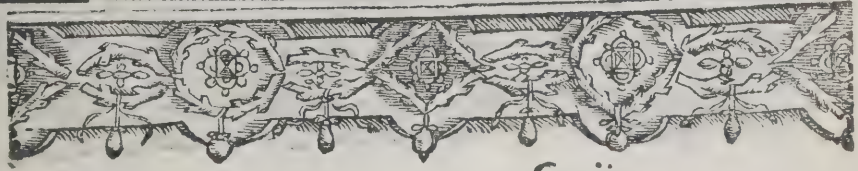




¶ *The Riche man.*
Thy ſiluer, noꝛ golde: frō death can thee whold.



¶ *The aged man.*
By right I muſt be bold: with thee that liueſt ſo old.





¶ *The Artificer.*

No compas or arte: can cause me depart.



The Husbandman.

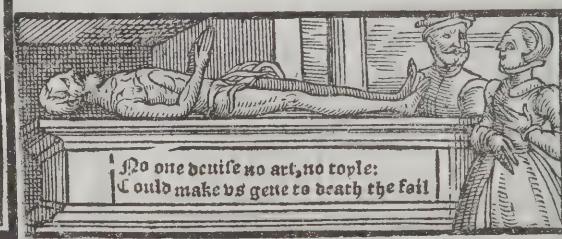
Labour no more: For I haue store.



Christian

We acknowledge that euen in this case also the creatures serue and obay their Creator, whose cõmaundements we neglect so oftentimes. Also we acknowledge thy fatherly nurturing of vs, wherby thou callest vs back from the trust of this world with gentle correction, and drawest vs to the desire of the euerlasting life.

We humbly beseech thée to remember thy mercy euen in thy wrath, and fauorably to withdraw the afflictions which thou hast layd vpon vs in thy displeasure. The infection of the plague shall doe vs no great harme, if we withdraw our selues from the infection of sinne. But both those things are of thy gift (O Father of mercy) namely, as well to haue our mindes frée from the poyson of sinne, as to haue our bodyes safe from the infection of the plague. Such as haue fastened the Anchor of







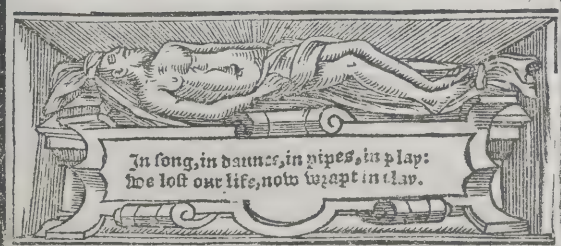


their hope in this life, are wont in their perils to flée for remedy to such shiftes as these: namely some to certain saints as to S. Rooke, or S. Anthony. And some to the superstitious arts of witch craft. But we, who are fully perswaded that no man can escape thy hand, beléeue there is no such safety as to resort to thy selfe, and to flie from thy iustice to thy mercy, as to the surest and safest sanctuary that can be, forasmuch as thou neuer forsakest them that put their trust in thy goodnes: vnder whose protection euen they that die are safe.

A Prayer for health both of bo*dy and minde.*

DOubtles the only true health is to be found in that part which is chéefest in vs, and lykest vnto thée (O Lord) that is to say, to haue the soul al-





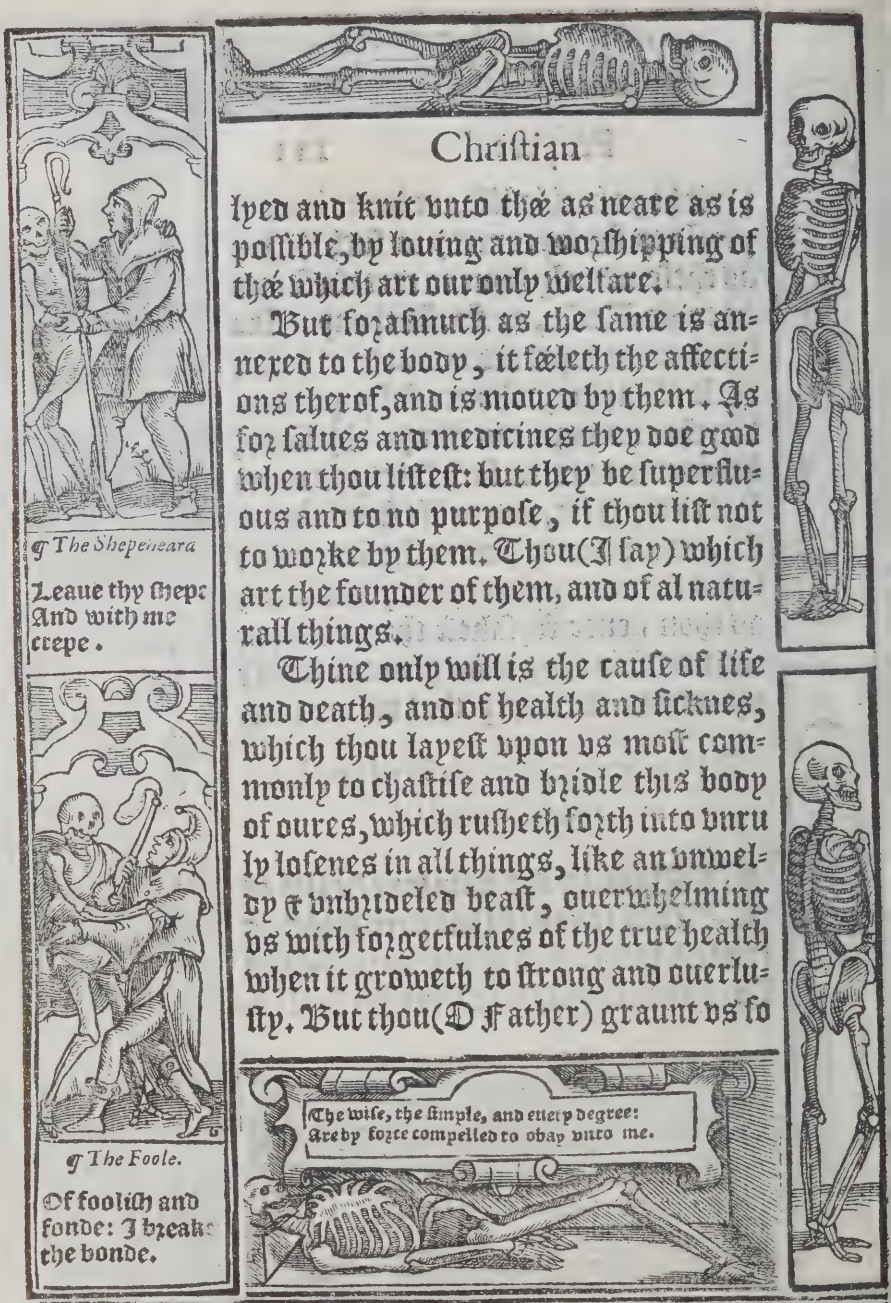


¶ *The Musicion.* Strike vp thy play: Daunce with me away

lyed and knit vnto thée as neare as is possible, by louing and worshipping of thée which art our only welfare.

But forasmuch as the same is annexed to the body, it fæleth the affections therof, and is moued by them. As for salues and medicines they doe good when thou listest: but they be superfluous and to no purpose, if thou list not to worke by them. Thou (I say) which art the founder of them, and of al naturall things.

Thine only will is the cause of life and death, and of health and sickues, which thou layest vpon vs most commonly to chastise and bridle this body of oures, which rusheth forth into vnruly lolenes in all things, like an vnweldy & vnbrideled beast, ouerwhelming vs with forgetfulnes of the true health when it groweth to strong and ouerlusty. But thou (O Father) graunt vs so



to be hole in body, as our minds may also be hole and sound. Or if it be not for our benefite to haue health of body, at least wise geue vs a healthy minde, and lend vs power & strength to beare our sicknes, that the græfe and weakenes of the body, appaire not the soule, Amen.

A Prayer in affliction, or *aduersitie.*

MOst mercifull Redæmer which art alwayes full of compassion, thou art alwayes our preseruer, whether thou send vs aduersitie or prosperitie. For great is thy mercy, & compassion, in that thou healest the inward man by outward afflictions as it were by bitter medicines, and preparest vs to euerlasting ioyes by temporal troubles. And for as much as thou thy selfe hast traced vs out this true way to feli



The Beggar.

Begging is done: For I am come.



The Roge.

Thinke I am best: For I bring rest.



citie by thine own footesteps: graunt that I may pacientlye and obediently drinke this cup, which thou reachest vnto me.

Greuous in deede are these thinges vnto my nature, but yet hast thou suffered greuouser things for me: and I haue deserued far greuouser things, for I haue deserued hel fire. Notwithstanding thou knowest the frailety of mans state, and therfore like the mercifull Samaritane, thou pourest wine into our woundes, which maketh our vices to smart, but yet thou alayest it with the oyle of thy comfort, to the end we should indure the things which also would be intollerable. If thou thinke meete to increase our greefes, increase thou also the gift of pacience, & graunt that these afflictions may turne me to the amendement of my misdeedes. Or if thy Fatherly louing kindnes thinke



Of Youth.

Young & olde:
Come to my
folde.



Of Infancy.

Feare not me:
though I grisly be.







this thy chastising of me to be sufficient, let this stormе passe into calme wether, that I may thanke thee in both respects, as well for that thou hast amended thine vnprofitable seruant by gentlenes, as also for that thou hast put away the bitternes of the affliction by the swætnes of thy comfort: hauing in the one case, respect of necessity, and in the other, being mindfull of our infirmities. To thée therfore be prayse and thanks for euer, Amen.

A Prayer vpon the minding of death.

WHat doe we dayly all our life long but heape sinne vpon sinne? and lode wickednes vpon wickednes: so as euery day becomes worse then other, by increasing the number of our offences, and the wrath that is due for







¶ The Empresse.
Empresse hogh thou be
Thou must away with me.



¶ The Queene,
Queene also thou doost see:
As I am, so shalt thou be.



them. But be we once escaped out of ỹ prison of this body, and receiued into thy company O Lord God, we shalbe quite out of doubt of the immortality of our Saluation. Sicknes, penury, and payne shall not come at vs: no nor yet the vices of the minde, for all those things are farre of from heauen.

O Father, giue vs the light of faith that we may not stumble in the things that are most true. Geue vs the loue of thē wherthrough we come thither: stablish our fayth with charity, & increase our charity with hope wch vnderpropeth, strengtheneth, and holdeth vs vp in doing the workes of godlines. And forasmuch as our watching and warding here, and our warfare which is ordained for great reward, are finished by death, and we cannot tell when that shall come: thou wch knowest all things



¶ *The princes.*

Princes of hye estate: cōtēt you I am your mate

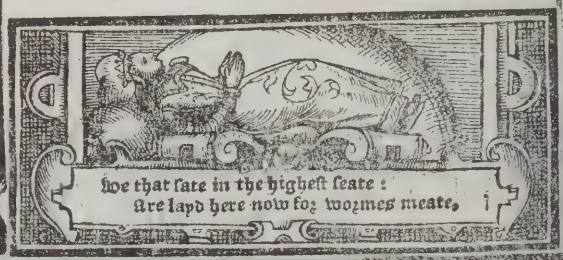


¶ *The Lucheſſe.*

Duches & princes: Death by ỹ commices.







We that sate in the highest seate:
Are layd here now for wormes meate.

call me hence at such tyme, as may be most for my behoof to depart out of this life, through Jesus Christ our Lord. Amen.

A prayer in danger of death.

MOst mercifull Sauyor, inlighten mine eies that I may neuer fall a slæp in death, least mine enemie say, I haue preuayled agaynst him. They that persecute me wil be glad if I fall: but I haue fastened my hope in thy mercy. Enter not into iudgement with thy seruant, for no man liuing shalbe iustified in thy sight. I will looke before me at the Lord who is alwayes in my sight, for he is at my right hand, to kæp me ẏ I be not moued. My hart is glad, & my tongue reioiceth, & more ouer my flesh, shall rest in hope.

A prayer for good successe, and *for the direction of Christ in* all our doyngs.





¶ *The Counteſſe.*
Counteſſe, or what thou art:
I ſtrike thee with my dart.



¶ *The Vicounteſſe.*
Vicountes I do not ſpare:
For of them I haue no care.



¶ The Baronneſſe
Baronneſſe braue and hie:
Prepare thy ſelfe to dye.

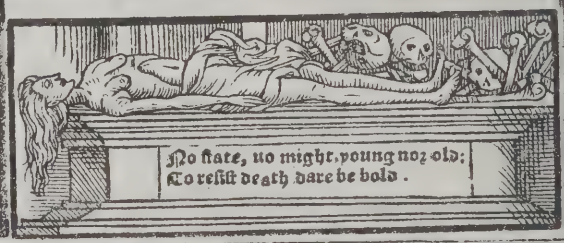


¶ The Lady.
Ladies gay and fayre: To you I doe repayre.

Chriſtian

O God, and Lord Jeſus Chriſt, thou knoweſt, yea and thou haſt taught vs, how great mannes weakenes is, or rather how vnable he is to doe any thing without thée. If he truſt to himſelfe he muſt néedes fall hedlong into a thouſand miſchiefes. O déere father, pitie thy childes infirmitie, be merciful and fouourable vnto me, that I may ſée the true good things through thine inlightning, haue a longing to them through thine incouraging, and attayn to them through thy guyding, vtterly diſtruſting my ſelfe, I geue ouer, and betake me all wholy vnto thée alone.

Thou haſt made me a man, of body earthly, tranſitory, and mortall: but of ſoule, heauenly, firme, and immortall. Thou haſt indued me with a minde, that is to ſay, with vnderſtanding, reaſon, and iudgement, whereby to con-









ceiue the soueraine goodnes, which is euen thou thy selfe O God. And vpon the knowing of it, to be in loue with it. And by louing of it, to be knit vnto it, and to be made all one with it, and so consequently, to become immortall, and blessed.

But I (wretch that I am,) neglecting so great a benefite, doe incline to the lustes of the flesh, and spend all the powers of my mind about things that are most vile. I ouerwhelme my selfe with earth, wherthrough, of heauenly, I become earthly, and of Godlike, beastlike. Yet doest thou not fayle me, nor forsake me O my God. For thou hast called me to the partnership of thy kingdome. Thou of thy free goodnesse, hast washed me with water through faith in the name of thy Sonne Iesus Christ, to whom be prayse and thanks with thee, for that so great and vnspe-

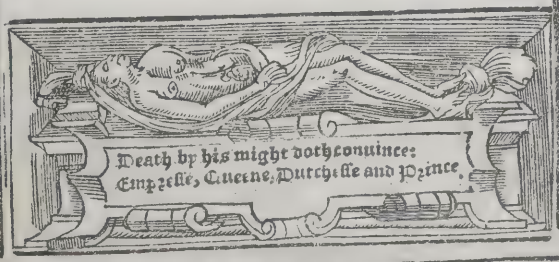


The Iudges wife.
Madame or iustice wife: I am come to end thy life.



The lawyers wife.
Fear are thy husbands gayn Reward thee not with pain.









The Gentlewomā

Gentles braue & fine: Daunce after my line.



Aldermans wife.

Thou art clothed in scarlet: And yet art but my varlet.

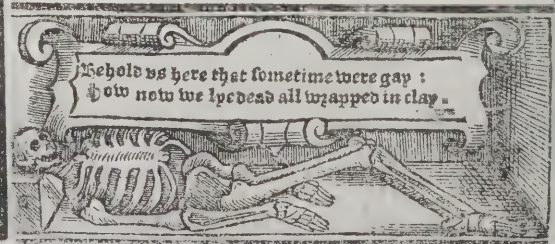


Christian

kable benefite. Neither stayest thou there: but thou dost also offer me thy light almost euery minite to the intent I should sée thée: & thou settest my hart on fire, to the intent I should loue thée. But I vnhappy wight do fayl my self, I féele and perceiue no more then if I wer deaf, blind, or a stone. Like a thākles wretch, I vse not these so great benefits, but despyse them. I like better of the base things that shall perish: in them am I busy, about thē am I wholly occupyed. Thou leadest me one way and I shrink aside another way. Thou reachest me thy hand, and I refuse it. Thou drawest me, and I drag backe. Now and then I enter into the way & by and by I lok back again, and either cease quite and cleane, or els fall to loytering and lingring. O my God, waken me, quicken me vp, suffer me not to lye wallowing still in the myre, streng-



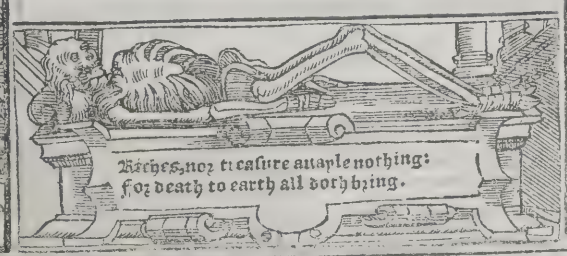




then me agaynſt naughty cuſtome, inbolden me to deſpiſe things that are to be deſpiſed, giue me power to tread vile things vnder my fæt, and cauſe me to ſet my mind vpon the higheſt, excellẽteſt, and beſt things.

Geue me grace O God to harken to thy calling and to follow thy guyding. For thou leadeſt vs to ſtore of all good things: thou offereſt thy ſelf and all thy goods: giue vs grace to receiue them. Thou ſheweſt vs the way to moſt ſingular benefites, ſuffer vs not to turne head vntill we haue taken poſſeſſion of them.

Giue vs conſtancy and ſtedines of purpoſe, that our thoughtes may not be flæting, fond, and vneffectual, but that we may performe all things with an vnmouable minde, to ỹ glory of thy holy name through Jeſus Chriſt our Lord. Amen.





Merchantes wife.
Braue & neuer ſo nice: daunce after my deuice



Citiſens wife.
Trick and trim, put of your hood I am come to do you good.



Riche mans wife.
Though thou haue siluer and golde: Yet art thou within my holde.

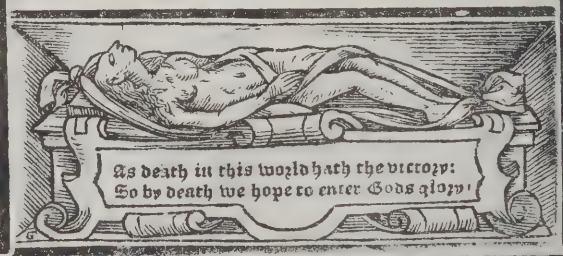


Young woman,
Fine & pyety in the wait: Come with me in hast.









Christian

A prayer to be sayd agaynst *temptation.*

This weak & fæble fortres of ours is assaulted cõtinually with innumerable enemies and engines: But yet if it please thé O sauior Christ to fortifie it but with thy onely strength, it shall abide inuincible.

Thou thy self hast bene tempted, to the intent thou shouldest haue skill to pity and relieue such as are tempted. Thou hast had experience of the darts that are thrown at vs and though thou wast not touched with ỹ frailty of our sinfulnes, yet art thou not ignorant of it. Wherfore (if it may please thé) suffer vs not to be assayled: Because the daunger is very great that we shall be ouerthrowen. Or if it séme good to thy most rightfull wil, that we shall nædes come to the incounter, strengthen thou





vs from aboue, arme thou vs with thy holy spirite, incourage thou vs with thy presence, and let euery of vs fæle the effectuall working of that help wch thou diddest warrant to thine Apostle, when thou toldst him that thy grace sufficed him, and that the mightines of thy power vttereth it selfe in our weaknes. We haue no strēgth of our selues, and therfore we would fayne shun that battail as much as we can, but yet in such wise, as we submitte our willes to thy will, loking to be defended alonly by thy power and prouidence.

Wherfore we beſæch thée goe not from the helme of this brittle ship, that is tossed in the waues of the manifolde temptations, and afflictions of this world, vntill thou haue brought it to the quyet and safe hauen of thine eternall and blessed kingdome in heauen, Amen.







¶ The Mayde.

Fresh, galant, & gay: All must with me away.



¶ The Damosell.

Fine proper & neate: And all is but wormes meate.



¶ Farmers wife.

Ceaſe thy labour and paine: for I am thy riches and gaine



Huſbandmās wife.

Toyle no more I ſay: For hēce I muſt away.





Chriſtian

✻ A Prayer to be ſayd agaynſt *the world,*

O Lyfe with what ſleights this iugling worlde beguileth our fæble and dim eyes? O how gay glitterings of things it ſheweth a far of, that they might ſæme great and worth the hauing, wheras in dæde they be but ſmal, empty, & to be deſpiſed: that ỹ thinges might ſæme terrible which are but trifles: that the things might ſæme mæte to be ſhunned, which are conuenyent to be ſought and attayned to.

It calleth, allureth, inticeth, and flatereth: And if that will not ſerue, it ſcareth, threateneth, and vexeth. O moſt bright light of Gods truth, ſcatter and rid away theſe miſty cloudes at once, and therwithall inlighten our wittes, ỹ we may not eſchue any other things, then ſuch as are againſt thæ. For (to





speake flatly) these only are the things that are noysome and hurtfull vnto vs: Nor insue, or seeke after any other things, then such as are substanciall, great, and beautifull in deede. Namely euen thee the only, contynuall, and euerlasting fountain of al goodnes and blessednes.

All flesh is grasse, and all the glory therof is as the flower of the field. The grasse withereth away, and the flower fadeth, because the breath of the Lord hath blowen vpon it. O how swiftly do all things fly away, and leaue no print of them behind them, but werynes and greefe: they yeald no fruit at all. Looke how litle they haue profited them that were before vs: as litle will they profit vs that are present, or them that are to come. Such as that part of our life hath been which is forespent, such will the residue be, or rather much worse





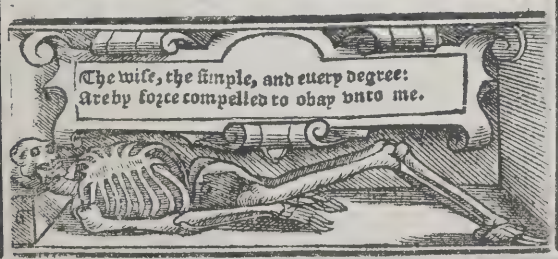




Countreywoman
Away with butter & chéese: For thy life thou must leese.



The Nurse.
Gene sucke no more: For I am at the dore.



through default of age. Not that God created it such, but we (through our own folly) doe conuert it to euill vses.

Deliuer vs therfore from vanity, O Lord God, and geue vs stedfastnes in seeking thy truth, and in sticking to it, so as we may set our whole minds vpon thy righteousnes, & ioy in nothing but in thee, & in thy sonne Iesus Christ our Lord, Amen.

✻ A Prayer against the flesh.

O Sauyour of mankind, we feele (alas to our great greefe we feele) that our spirite is clogged w̄ the flesh, a reasonable thing, with a brutish and filthy thing. While man was in innocency, reason made the spirit a soueraign: but now the sinfulnes that we haue receaued by inheritance from our first Parents, hath matched the rebellious flesh against her superior and ru-



Shepeheardes wife.

Be thou young or olde: Thou must enter into my folds



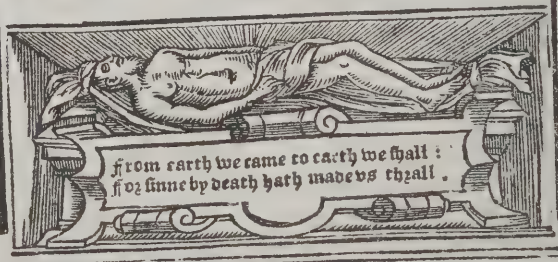
¶ *Aged woman.*

Be the day neuer so long: At last commeth Euensong.









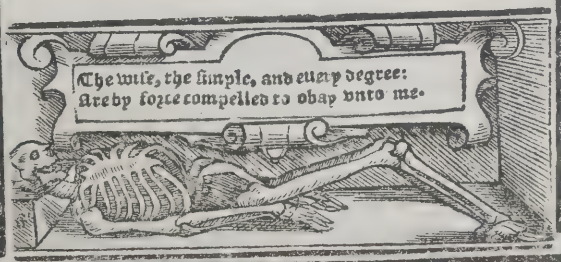




ler the mind. And the moze gentlenes that is vsed towards this most vnkind and leud bondseruãt the body: so much the wozse and moze wicked doth it become. If we follow it, it caryeth vs into destruction, turning vs away from God, to it own earthlines and rottennes. O how vnsémly an incounter is this, wherin the flesh being matched against the Spirite, (that is to say, the bondslaue against his Lozd) striueth with him foz victozy and pzeheminẽce: sometime getting the vpper hand, so as his master is not able erewhiles to repzesse his boldnes, malapertnes, and lustines: because he bare with him to long, and to often.

But thou O Lozd Chzist, to whom all power is geuen both in heauen and earth, which camest to vndo the wozks of the deuill, which onlye art able to make the thing cleane which is concei-







The Creepie.

Be thou poore or diseased: Thou must with me be pleased.

The poore woman.

Be thou neuer so poore: Thou must enter at my doze.

ued of vncleane sæde. Reforme our vnderstanding, and will: Cleanse our harts: Circumcise our mindes: Wash our soules: Stablish thy frée and mighty spirite in vs: Subdue vs wholy to thy good pleasure: And restore vs the state by thy goodnes, which we haue lost through our own naughtines, so as our flesh may be in subiection to the spirite, and our affections be made obedient to right and vncorrupted reason. Or at least wise, that although the flesh rebell, and fight against the spirit, yet the power of ỳ minde may be so strong, and the strength of our reason so mighty through thy grace, as they may get the vpper hand in all incounters, and finally ouercome all assaultes, to the praise of the working of thy holy spirit Amen.

A Prayer to be sayd against *the deuill.*



The Infant.
Loe, this little hart I strike wt my dart.

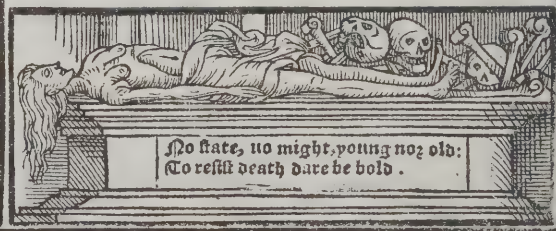


The Foole.
Of foolish and fond: I breake the bond.









IEsus Christ, our Lord God, our shield, our fortres, our strong rock, our only defence, thou knowest, and it greeueth vs to feel, with how great force, and perilous pollicie, that olde enemy of oures the wily serpent, that beguiled our first parents in paradise, the roaring Lyon that goeth about night and day, seeking whom he may deuoure. That destroyer, waster, and accuser of the saynts, the deuill, commeth vpon vs to assayl vs, thou knowest how small, or rather no power at al we haue of our selues to withstand him, so that vnlesse thou succour vs, he will easely deceaue vs by his craftynes, ouerthrow vs by his mightynes, and rend vs in peeces by his cruelty. But we know that if thou doe but shew thy selfe to him aloof, thou shalt driue him away with thine only looke. For thou hast ouercome



The Emperor.

Of Monarch & Emperor I am the conqueror.



¶ *The King.*

Keisar, or king: I must thee ring.



Emperors and kings, we did raigne:
But now the earth, doth vs detayne.



¶ *The Duke.*

Duke though thou be: daunce after me.

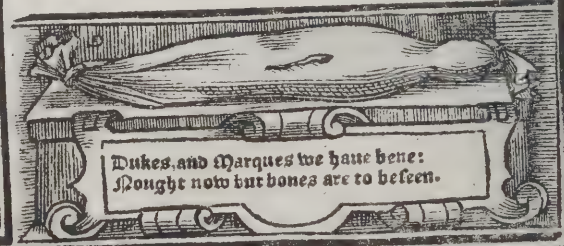


¶ *The Marques.*

Marques of state: march with thy mate

him by thy death, thou haſt bound him, diſarmed him, and ſpoyled his houſe, thou haſt bereft him of all lord ſhip and power, thou haſt cruſhed his head, thou haſt caſt down hys throne, and diſpoſſeſſed him of hys kingdome, thou haſt led away captiuity captiue, thou haſt cancelled the obligation that he had of oures, and nayled it to thy croſſe: and finally, thou haſt tryumphed ouer him in our nature, to our benefite and behoofe.

We therfore, being weake, feeble, naked, vnarmed, vnskilfull, ignorant, and of no forecaſt, (but yet thy members through thy grace) beſeech thee which art ſtrong, almighty, only wiſe, and prudent, vouchſafe to defend, maintayn, & preſerue vs continually from that merciles dragon. Be thou our eye, our eare, our hand, our loads man, guide, and captayn. Set thy ſelfe







in our defence againſt this our vnappeaſable aduerſary: diſappoynt his practiſes, confound his deuices, break his bow, knap aſunder his ſpeare, ouerthrow his holds, quench his fiery darts, put his armies to flight, and geue thy ſeruants the vpper hand of him and his, or rather ouercome thou him and his, in vs, and by vs.

Doe but aduaunce the ſtandard of thy croſſe in our harts, and thou dryueſt him out of the field. Vnder this bāner dare we march boldly againſt him, aſſuring our ſelues that by the power thereof thou wilt delyuer vs from the hands of our enemies, and of all that hate vs, ſo as we may ſerue thee in holynes and righteouſnes all the dayes of our life. Which we beſeech thee to graunt vs for thy mercies ſake, to the euerlaſting honor of thy moſt holy name, Amen.



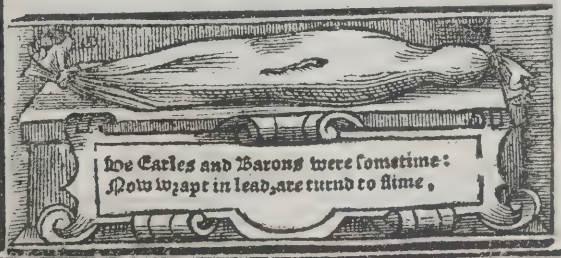
¶ The Baron.

Barons of nobilitie: ſweare to me fealty.



¶ The Vicount.

Earle or Vicount: geue thy account.





¶ *The Archbishop.*

Archb. & Metropolite: thée & thy prouince I visite.



¶ *The Bishop.*

Bishops graue & old: are shéep of my fold.



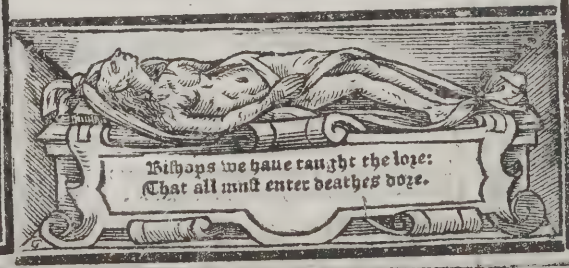
Christian

A Prayer to be sayd of a woman with Child.

Thy wisedome and power shine forth in all thy worke O Lord, but yet much more greater, more manifest, and more wonderfull are they in the shaping of man. Of how small beginning doest thou make so marueilous a liuing thing? sheading a soule into it whose originall is from heauen, to the intent he should long to returne thether as into his countrey.

And now, that thou hast vouchsafed to make me (as it were) thy workhouse wherin to fashion so singular a worke, I most humbly and hartely thank thée, beséeching thée, that as thou hast geuen me abilitie to conceiue, so thou wilt geue me strength to the perfecting of the thing that is in héeding, that I may safely both beare it, and bring it





forth. Truely thou O merciful father, hadst of thine owne goodnes made this worke of childbearing easie, but our sinne hath made it sorrowfull, and full of danger.

O most gracious workman, let thy pitifulnes amend the thing which our sinfulnes hath marred, and eyther abate my payne, that I may not haue nede of so great strength, tendance, & cunning: or els increase my strength, power, and courage, that I may be able to ouercome all the payn of my trauell, Amen.

✠ A Prayer to be sayd of such as *be vnder the Crosse.*

HOw long wilt thou forget me O Lord, for euer? how long wilt thou hide thy face from me?

How long shall I seke comfort in







¶ *The Doctor.*

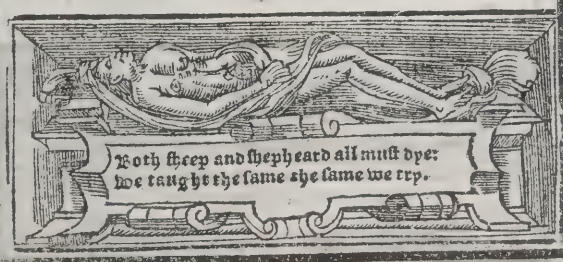
Doctor diuine at last: thy reading houre is past.



¶ *The Preacher.*

Preach no more about: thy glas is run out.





my soule, and finde sorrow in my hart day by day: mine eyes dazell for greef.

Unto thee O Lord haue I cryed: all the day long haue I stretched out my hands vnto thee.

Wilt thou worke wonders among the dead, or shal the dead arise & praise thee: shall any man shew thy mercy in the graue, or thy truth in destruction?

Shall thy wonders be knowen in the darck, or thy righteousnes in the land of forgetfulnes:

Why doest thou thrust back my soul O Lord, and hide thy face from me, no man is mindful of thee in death, and who will prayse thee in the graue:

Be stil before God, O my soule, for my hope is in him: because he is my rock and my sauiour, and I shall not be remoued.

In God is my welfare & my glory: the rock of my strength and my hope is in God.



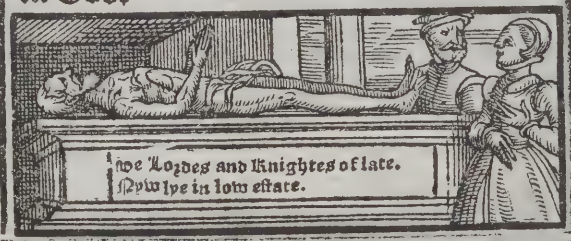
¶ *The Lord.*

Come lordings all: daunce at my call.



¶ *The Knight.*

Goe hence sir knight: tis almost night.



Ye Lordes and Knightes of late.
Now lye in low estate.



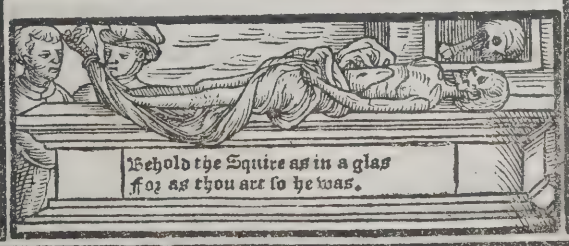
Quicken me O Lord, for thy names sake: and for thy righteousnesse sake rid my soule out of trouble.

For I O Lord am thy seruaunt: I am thy seruaunt, and the sonne of thy handmayd.

I will offer vnto thée the sacrifice of prayse: and pay my vowes vnto thée in the sight of all the people, Amen.

¶ A Prayer for Gods goodnes, *and for continuance of the* same.

I Yeald thée thanks and prayse (O Lord my God) for creating me after thine own Image and likenes. For redeming me with thy precious bloud. For admitting me into the number of thy children by adoption, through the washing of holy baptisme, and for fæding me with the sacrament of thy body and bloud.





¶ *The Esquire.*

Esquire the brave: It bootes not to crave.



¶ *The Gentleman*

Lusty, or sad: Thou must be had.



¶ The Iudge.

Come on iudge: With me to trudge.



¶ The Iustice.

Sir Iustice arise: come to my assise.



Christian

Also I geue thée prayse and thanks, for that thou of thine infinite gracious goodnes, hast paciently wayted for my amendement, euen from the time of mine ignorant childhoode vnto this houre, notwithstanding that I ran lose ly into innumerable vices.

I glorifie thée, and praise thée for thy often ridding of me from a number of troubles, distresses, calamities, and miseries: and for sauing me hetherto frō the often deserued euerlasting punishments and torments both of body and soule. I prayse thée and glorifie thée for thy mercifull geuing of me health of body, soundnes of limmes, quyetnes of times, and working of good things, with many other vertues.

My Lord God, I beseech thée of thy vnspekable goodnes, to make perfect the benefites, and good giftes which thou hast begun in me. And whatsoe-



Iudge and Iustice sentence haue: To lye as Captiues in the graue.





uer misliketh thée in me, put it away and delyuer me from all the troubles that are yet to come, and from all the iniquitie and naughtynes that I am wrapped in.

Dispose, and order thou all my thoughts, words and déedes according to thy will. Kéepe me at all times, and in all places whereseoeuer I goe, whether it be in prosperitie or aduersitie. And in the end bring me to the desired ioyes of the présent beholding of thé, Amen.

A generall thanksgeuing.

O God which excellest in all goodnes and wisdome. O heauenly Father, which art full of mercy and clemency, when I cal to minde the works of thy hands, I cannot but wonder at thy great wisdome, and infinite goodnes, which thou hast shewed towards





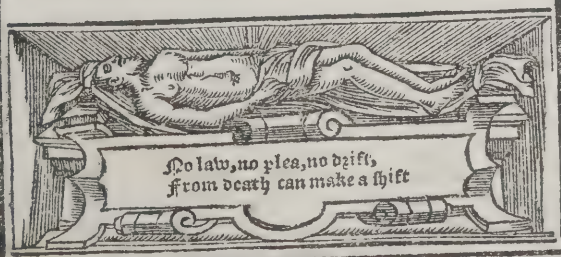


¶ *Sergeant at law.*
Leaue the Lawes: & heare my cause.



¶ *The Attorney.*
Plead as thou lust: With me thou must.







¶ *The Mayor.*

Mayor I thee call to my guild Hall.



¶ *The Shirife.*

Shirif for execu tion: I haue a commission.

all thy creatures, especially towards me: Not only in that thou hast geuen me, being, mouing, and life: but also in that (besides thine other infinite benefites which thou hast distributed in general to all men in the world) thou hast bestowed so many particular benefites vpon me, as it is vnpossible for me to rehearce them, yea or to conceiue thē.

Thou hast vouchsafed to deliuer me by the light of thy gospel, from ỹ darknes of error, and ignorance: or rather, to draw me out of the horrible dungeons of death and damnation, wherto I was condemned, in respect of the corruptnes of my nature, and so conueyed me into the kingdome of thy welbeloued sonne, who hath geuen him self for my sinnes, according to thy good pleasure and euerlasting ordinance. Also thou hast receaued me into thy Church among the number of thy childrē: thou



Mayors & Shirifes do passe with speed
And others them in place succeed.





hast elected and chosen me through thy wonderfull prouidence, to be to the glory of thy mercy. And thou hast inhonored me with the copartnership of the euerlasting inheritance of thy deerbeloued sonne, to bee of that royall priesthode, which shall offer the sacrifices of eternall prayse and thanksgeuing to thy holy name in thy heauenly temple: now therfore according to dauids saying, what shall I rẽder to ỳ Lord for all his benefites towardes me? I know that al my life ought to be consecrated to continuall thankes geuing, to shew forth (with his holy people and purchased possession) the mighty workes of him that hath called vs out of darckenes to his wonderfull light. The cup of deliuerãce ought not to depart out of my handes, nor the new songs therof out of my mouth.

But Lord, graunt me the grace th







¶ The Bailife.

Come Baylife, to bayle: with me thal preuayl.

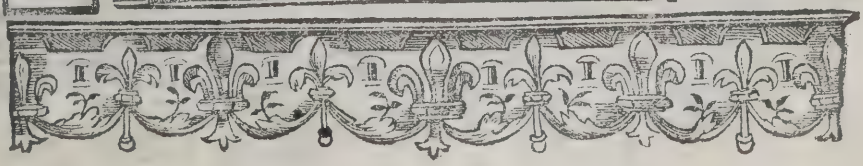


¶ The Constable.

Constable I arrest: to my ward be prest.









The Phisicion.
By thy water, I do see: thou must away with me.



The Astronomer
Looke not so hie: low thou must lie.

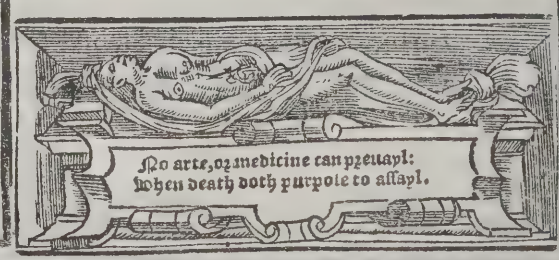


Christian

thou didst shew heretofore to Dauid, a mã according to thine own hart. Who treating of the same matter, and rehersing the recordes of thy goodnes, sayd, of a truth Lord, I am thy seruant and the sonne of thy hãdmaid, thou hast broken my bõds a sunder. I will offer vnto thée the sacrifice of thankesgeuing & call vpon thy name. Euen so say I lord of my selfe, and that by thy grace: I am thy seruaunt, I am thy seruant.

Thou hast broken my bonds, and preserued me, and set me in safety. Vnto thée O king of eternitie, immortall, and inuisible, euen vnto thée (O God) who only art good and onely wise, be honor and glory for euer through Iesus Christ thy sonne our Lord, and only Sauiour,

So be it.



No arte, or medicine can preuayl: When death doth purpose to assayl.











Here beginneth the *Letany and Suffrages.*

O God the Father of heauen, haue mercy vpon vs miserable sinners.

O God the father of heauen, haue mercy &c.

O God the Sonne Redæmer of the worlde, haue mercy vpon vs miserable sinners.

O God the Sonne redeemer, &c.

O God the holy Ghost, procæding frõ the Father and the Sonne, haue mercy vpon vs miserable sinners.

O God the holy Ghost, &c.

O holy, blessed, and glorious Trinity, thræe persons and one God, haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious, &c.

Remember not Lord our offences, nor ỹ





The Herauld.
Herald in thy shield: beare grasse in green field.



Sergeant at Armes.
Sergeant see thou stay: al glory must away.

offences of our forefathers, neither take thou vengeance of our sinnes. Spare vs good Lord, spare thy people whō thou hast redeēmed with thy most precious bloud, and be not angry with vs for euer.

Spare vs good Lord.

From all euil and mischief, from sinne, from the crafts and assaultes of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnes of hart, from pride, vayn glory, and hipocrisie, from enuy, hatred, and malice, and all vncharitablenes.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceites of the world, the flesh, and the deuill.

Good Lord deliuer vs.



¶ The Trūpetor.
Trumpet geue sound: all must to the ground.



¶ The Pursuant.
Goe sūmon by message: to come without baggage.



All must needs dye, we need not tell:
Our message hath bene sounded well.





From lightnings and tempests, from plague, pestilence, and famine, from battayl, and murther, and from sodayn death.

Good Lord deliuer vs.

From all sedition, and priuy conspiracy, from all false doctrine and heresie, from al hardnes of hart, and contempt of thy word and commaundement.

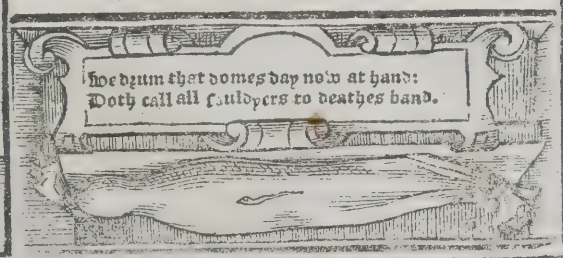
Good Lord deliuer vs.

By the misterye of thy holy incarnatiõ, by thy holy natiuitie, and circumsition, by thy baptisme, fasting, and temtatiõ.

Good Lord deliuer vs.

By thine agony, and bloudy sweat, by thy crosse, and passion, by thy precious death, and buryall, by thy glorious resurrection, and ascention, and by the cõming of the holy Ghost.

Good Lord deliuer vs.





¶ *The Dromme.*

Drommer call together: al soldyars to my bãner



¶ *The Fife.*

Fife sõe thou play: to leade them the way.



¶ The Capitaine.

Captain march with me: thy Captayne I must be.



¶ The Souldior.

Soldyar haue a courage: to thy long vyage.



The Letany.

In all time of our tribulation, in all time of our welth, in the hour of death, and in the day of iudgement.

Good Lord deliuer vs.

We sinners doe beseech thée to hear vs O Lord God, and that it may please thée to rule and gouern thy holy church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That it may please thée to kéep & strēgthen in true worshiping of thé, in righteousnes, and holynes of life, thy seruant Elizabeth, our most gracious Quéne, and gouernour.

We beseech thee, &c.

That it may please thée to rule hir hart in thy faith, feare, & loue, and that she may euermore haue affiance in thé, & euer séke thy honor and glory.

We beseech thee &c.



Death only maketh captaines quayl: And harty soldyars for to fayl.





That it may pleaſe thée to be her defender, and képer, geuing her the victory ouer all her enemies.

We beſeech thee &c.

That it may pleaſe thée to illuminate al Biſhops, Paſtors, and Miniſters of the church, with true knowledge, & vnderſtanding of thy word: And that both by their preaching & liuing, they may ſet it forth, & ſhew it accordingly.

We beſeech thee &c.

That it may pleaſe thée to indue all the Lords of the counſel, and all the Nobilitie, with grace, wiſedome, and vnderſtanding.

We beſeech thee &c.

That it may pleaſe thée to bleſſe, and kéepe the Magiſtrates, geuing them grace to execute Iuſtice, and to maintayn truth.

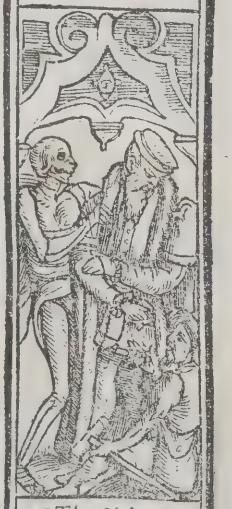
We beſeech thee &c.





¶ The Marchant.

Neither craft nor trade: Can me perſwade.



¶ The Citizen.

Of towne and citie: I haue no pitie.



¶ *The Printers.*

Leaue letting thy page spent ts thine age.



Let printing stay: and come away.

The Letany.

That it may pleaſe thée to bleſ, & kéepe all thy people.

We beſeech thee &c.

That it may pleaſe thée to geue to all Nations, vnitie, peace, and concord.

We beſeech thee &c.

That it may pleaſe thée to geue all thy people increaſe of grace, to heare méekly thy word, and to receiue it with pure affection, and to bring forth the fruites of the ſpirite.

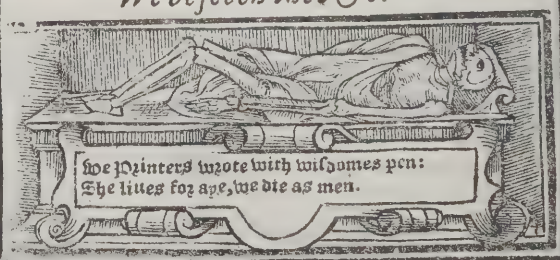
We beſeech thee &c.

That it may pleaſe thée to bring into ỹ way of truth, al ſuch as haue erred, and are deceiued.

We beſeech thee &c.

That it may pleaſe thée to ſtrengthen ſuch as doe ſtand, to comfort and helpe the weak harted, to rayſe them vp that fall, and finally to beate downe Sathan vnder our féete.

We beſeech thee &c.









That it may please thée to succor, help, and comfort, all that be in danger, necessitie, and tribulation.

We beseech thee &c.

That it may please thée to preserue all that trauail by land or by water, al women labouring with child, all sick persons, and young children, and to shew thy pitie vpon all Prisoners and Captiues.

We beseech thee &c.

That it may please thée to defend, and prouide for the fatherles children, and widowes, and all that be desolate, and oppressed.

We beseech thee &c.

That it may please thée to haue mercy vpon all men.

We beseech thee &c.

That it may please thée to forgeue our enemies, persecutors, and slaunderers

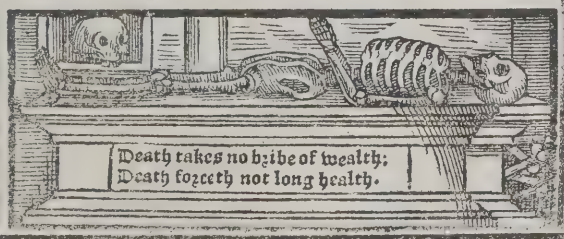




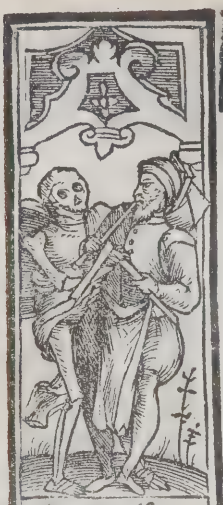
¶ *The Riche man.*
Thy siluer, nor golde: frō death can thée whold.



¶ *The aged man.*
By right I must be bold: with thée that liuest so old.

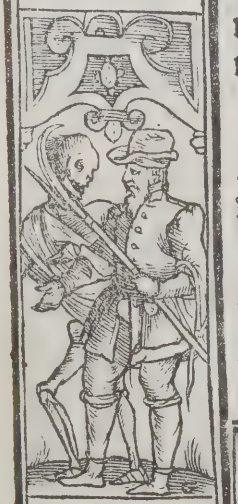






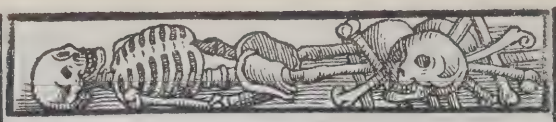
The Artificer.

No compas or arte: can cause me depart.



The Husbandman.

Labour no more: For I haue done.



The Letany.

and to turne their harts.

We beseech thee &c.

That it may please thée to geue, and preserue to our vse the kindly fruits of the earth, so as in due time we may enioy them.

We beseech thee &c.

That it may please thée to giue vs true repentance, to forgeue vs all our sins, negligences, and ignorances, and to indue vs with the grace of thy holy spirite, to amend our liues according to thy holy word.

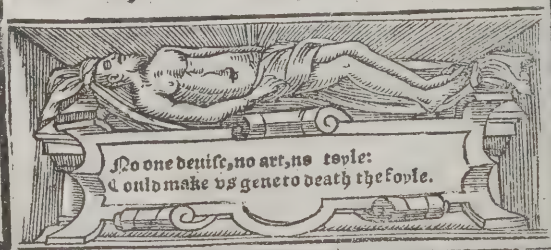
We beseech thee &c.

Sonne of God, we beseech thée to heare vs.

Sonne of God, we &c.

O Lambe of God, that takest away the sinnes of the world.

Graunt vs thy peace.









O Lambe of God that takest away the sinnes of the world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father which art in. &c.

And leade vs not into temptation:

But deliuer vs from euil, Amen.

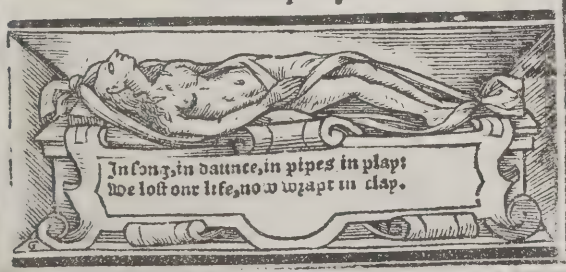
℣ *The versicle.*

O Lord, deale not with vs after our sinnes.

Answere.

Neither reward vs after our iniquities.

Let vs pray



¶ *The Musicõs.*

Strike vp thy play: Daunce with me away



¶ *The Shepeheard.*

Leaue thy shepe
And with me
crepe.



¶ *The Foole.*

Of foolish and
fond I breake
the bonde.



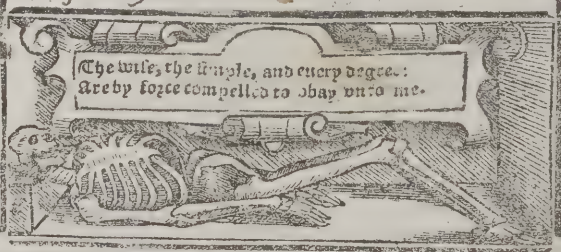
The Letany.

O God, mercifull Father, that despiseſt not the ſighing of a contrite hart, nor the deſire of ſuch as be ſorrowfull, mercifully aſſiſt our prayers that we make before thée, in all our troubles and aduerſities, when ſo euer they oppreſſe vs: And graciouſly heare vs, that thoſe euils which the craft, and ſubtiltie of the deuill, or man, worketh againſt vs, be brought to naught, and by the prouidence of thy goodnes they may be diſperſed, that we thy ſeruants (being hurt by no perſequutions) may euermore geue thanks vnto thée, in thy holy church through Chriſt our Lord.

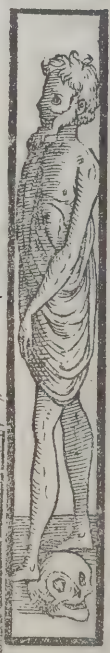
O Lord ariſe, help vs, and deliuer vs, for thy names ſake.

O God we haue heard with our eares, and our fathers haue declared vnto vs, ỹ noble workes that thou didſt in their dayes, and in the old time before them.

O Lord, ariſe, help vs, and deliuer vs, for thy honor.









Glory be to the Father, and to the Sonne, and to the holy Ghost.
As it was in the beginning, &c.

Frō our enemies defend vs O Christ.

Graciously look vpon our afflictions.

Pitifully behold the sorrowes of our harts.

Mercifully forgeue the sinnes of thy people.

Fauourably, with mercy heare our Prayers.

O Sonne of Dauid haue mercy on vs.

Both now and euer vouchsafe to heare vs O Christ.

Graciously heare vs O Christ, graciously heare vs O Lord Christ.

O Lord let thy mercy be shewed vpon vs.

As we doe put our trust in thee.

Let vs pray.





The Beggar.

Begging is done: For I am come.



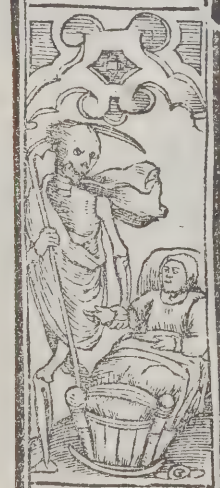
The Roge.

Thinke I am best: For I bring rest.



¶ Youth.

Young & olde: Come to my folde



¶ Of Infancy

Feare not me: though I grisly be.

The Letany.

WE humbly beseech thee O father, mercifully to loke vpon our infirmities, & for the glory of thy names sake, turne from vs all those euils that we most righteously haue deserued: And graunt that in all our troubles we may put our whol trust and confidence in thy mercy, and euermore serue thee, in holynes, and pureues of liuing, to thy honor and glory, through our only mediator, and aduocate Iesus Christ our Lord, Amen.

¶ A Prayer for the Queenes *Maiestie*,

O Lord our heauenly father, high, and mighty king of kings, Lord of Lords, the only Ruler of Princes, which doest from thy throane behold al the dwellers vpon the earth, most hartely we beseech thee with thy fauour to



No state, no might young nor old: To resist death dare be bold.



behold our most gracious souerain Lady Quæne Elizabeth, and so replenish her with the grace of thy holy Spirit, that she may alway incline to thy will, and walke in thy way. Indue her plentifully with heauenly gifts. Graunt her in health, and wealth long to liue. Strengthen her, that she may vanquish, and ouercome all her enemies. And finally after this life, she may attayne euerlasting ioy and felicitie, through Iesus Christ our Lord, Amen.



¶ The Empresse.

Empresse though thou be
Thou must away with me.



¶ The Queene.

Queene also thou doost see:
As I am, so shalt thou be.

❧ In the time of any common *plague, or sicknes.*

O Almightye God, which in thy wrath in the time of king Dauid, didst slea with the plague of pestilence threescore and ten thousand, and yet remembring thy mercy didst saue the rest: Haue pitie vpon vs miserable



We that were of highest degree:
Ye dead here now, as ye do see.



¶ The princes
Dunces of hye
estate: cõtẽt you
I am your mate



¶ The Lucheſſe
Duches & prin
ces: Death day
ỹ conuinces.

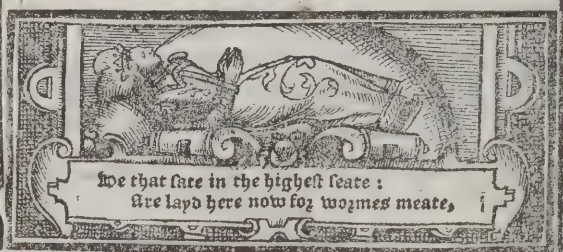
The Letany.

ſinners, ỹ now are viſited with greate ſicknes & mortalitie, that like as thou didſt then commaund thine Angell to ceaſe from puniſhing: ſo it may pleaſe thée to withdraw from vs this plague, and græuous ſicknes, through Jeſus Chriſt our Lord, Amen.

✻A Prayer of Chriſoſtome.

ALmighty God which haſt geuen vs grace at this time with one accord to make our common ſupplications vnto thée, and doeſt promiſe that whẽ two or three be gathered together in thy name, thou wilt graunt their requeſtes. Fulfill now (O Lord) the deſires, and petitions of thy ſeruants, as may be moſt expedient for them, graũting vs in this world, knowledge of thy truth, & in the world to come, life euerlaſting

Amen.





✣ A Prayer to be sayd at the visitation of the sick.

O Almighty and eternal God, the God of al mercy: many & diuers are thy chastisements, by which thou callest vs vnto thée & thy sonne Christ. Especially it is thy wonted clemency, to tame our flesh by sundry and sore diseases: to awake, and shake of our slæpe by dangerous infirmities: to admonish vs of our former wicked life, frayl of it selfe, by græuous anguishes and torments, the messengers of death. Also by this thy crosse, thou puttest vs in minde of thy Sonne Christ his crosse: of his bloudy sweate, and passion: of the great, and last day of thy iudgement: ioyfull to thine elect, to the reprobate, a iudgement day most horrible, O Lord, most horrible.



℣ The Baronnesse
Baronnesse braue and hie:
Prepare thy selfe to dye.



℣ The Lady.
Ladies gay and fayre: To you I doe repayre.



Christian

Forasmuch therfore (O Lord God) as we find this our poore brother, weakened with sicknes, imprisoned here in his bed, sustayning the rigor of thy punishment, & sharpnes of thy rod, whose conscience also, the feeling of his sins, and feare of death doth terrifie: We wretched sinners, yet thy creatures, & members of thy church, being flesh and bloud of corruptible flesh as well as he, most humbly, and most hartely pray, & beseech thy goodnes, that thou wilt not shew thy rigorous iudgement vpon him as he hath deserued: But rather cast thy eyes of mercy vpon him: Looke on him, as on one whom thou hast redeemed: Geue him grace, and constancy of courage, that he may peaceably, and patiently take this thy fatherly correction, submitting himselfe with all his hart, to thy good pleasure and will, who hast visited him.







No state, no might, young nor old:
To resist death dare be bold.



Assist him in this his present danger, especially if his conscience discouered before his inward sight, accuseth him of any inward and secret sinne. O our God, our good God, God of al comfort and consolation, set against the same his wounded conscience, the græuous torments, and voluntary sacrifice of thy welbeloued Sonne Jesus Christ, who bare our infirmities, and indured the payn which we had deserued, being made sinne for vs, whē he suffred death for our sinnes and offences, which he washed away with his bloud, and rising agayn from the dead, is made our iustice and present redemption.

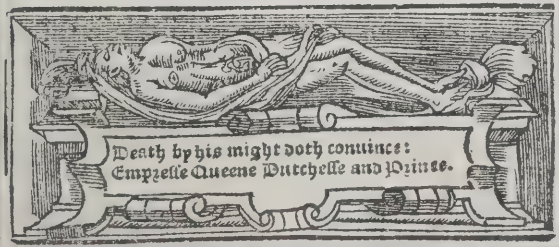
Inspire this sick person with thy holy spirit, that now in his great anguish and agonie, he doe fæle the fruite and vertue of these benefites, receiuing at thy hands that great treasure of blessednes, ỹ remissiō of sinnes through thy



The Iudges wife.
Madame or iustice wife: I am come to end thy life.



The lawyers wife.
Beware thy husbands gayn Reward thee not with pain.





The Gentlewomã.

Gentles braue & fine: Daunce after my line.



Aldermans wife.

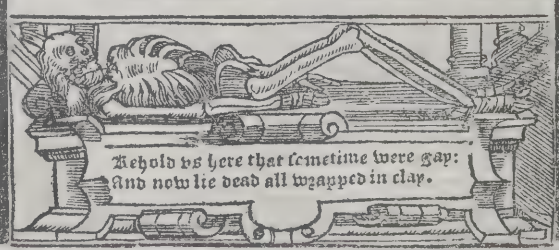
Thou art clothed in skarlet: And yet art but my varlet.



Christian

Sonne Jesus Christ. Strengthen his faith in this last battail, that he may mightely repulse all feare of the law, sinne, and death, and couragiously pas the way to eternal life in Jesus Christ.

O Father of heauen, receiue him body and soul into thy bosome. O thou mercifull Samaritane, poure oyl into his wounds, and refresh his withered, and dry hart, with that precious water of life, thy most swæte hart bloud. For thou only art that good Samaritane, thou only art he that doest rayse them vp that fall, heale them that are diseased, strengthen them ỳ are weak, and thou only art he that geuest life, & sendest death. Therefore receaue this our brother to thæ, for into thy hands he hath committed him selfe body and soule. Pardon him all his sinnes, all his secret sinnes and offences, which haue most græuously prouoked thine

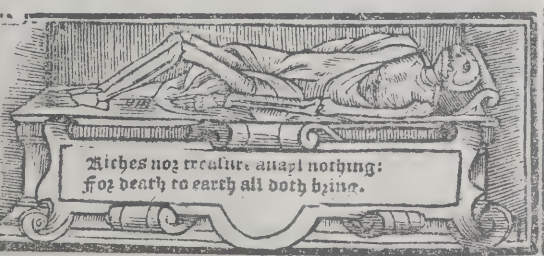


Behold vs here that sometime were gay: And now lie dead all wrapped in clay.





anger, and thy rigorous iudgement against him. In stead of death, geue him life in thy glory. But if yet thou hast some further profitable worke for him to doe in thy vineard, increase thy gracious will in him, that with greater care and diligence then heretofore, he conforming him self to the example of Iesus Christ, may liue with vs, and labour in thy Church according to his vocation, and talent. Yet thy will be done in all, and by all, which art all in all. Blesse vs also with these thy graces, as well as this thy sick creature: and graunt that we may geue feare vnto thée, faith vnto Iesus Christ, & mortification of Adam to the holy Ghost. Geue vs these thy graces through Iesus Christ, the only salue, and sauiour of sinners: who to the great comfort and consolation of all sinners, toke with him into Paradise the théefe that





was crucified by him. The which Lord Jesus Christ liueth and raigneth with thée in the vnitie of thy holy Spirite, one true and euerlasting God, Amen.

✣ A Prayer in desire of the *life to come.*

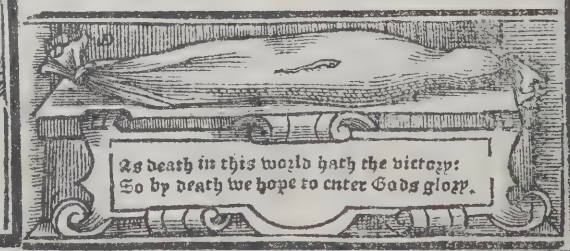
IN the life to come, we must not thinke to inioy any one benefite alone as we do here, but al good things and all at once, euen as many as are possible to be thought, or not thought. For we shall inioy thée, O God, who alone art all in all things: And loue shal make vs one with thée, and so we shall be (as it were) certayn Gods. O when shall we haue an end of this misery, and a beginning of that ioy? when shal I cease to liue among such as are euil, spitefull, cumbersome, and enemilike, and begin to liue with Christ, who is



Riche mans wife.
Though thou haue siluer and golde: Yet art thou within my holde.



Young woman,
Fine & pyety in che wall: Com: with me in hall.





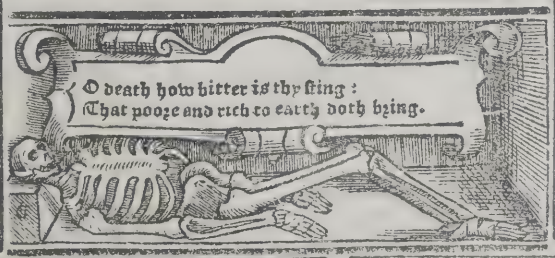




curteous, good, frendly, and loueth me moſt dærely? This body of mine is but a pryſon to my ſoule. Yea and that a moſt darck, and lothſome one. This worlde is but a baniſhmēt, and this life but ſorow & wretchednes. But where as thou art, there is our home, our frée-dome, and our endles bliſſe. Twitch our mindes from time to time to the remembraunce of ſo great happyneſſe. Sheade into our harts the deſire of ſo great good things, and therfore chæfly to be coueted. Settle our mindes, and geue them (euen here) ſome taſt of thy ioyes, wherby we may lothe and abhor theſe things, wherinto we runne with ſuch headineſſe, imbracing them faſt betwæne our armes, and laying hold on thē with both our hands: that we may ſhun, and hold ſcorne of theſe ſo harſh, and bitter things, & couet nothing ſo much as the ſwætnes of thy company,









¶ *The Mayde.*

Freſh, galant & gay: All muſt with me away.



¶ *The Damoſell.*

Fine, proper & neate: And all is but wormes meate.



of Farmers wife.

Cease thy labour and paine: for I am thy riches and gaine



Husbandmas wife.

Toyle no more I say: For here I must away.

Christian
whereunder al good thinges are contayned, Amen.

✻ The feare of the Iudge, and *Iudgement day.*

O Lord, and God of Gods, reuenger of wickednes, I know that thy comming will be manifest. I am certayn thou wilt not alwayes kæpe silence, when fire shall burne before thy face, and a mighty tempest shall rage in thy sight, when thou shalt cal the heauen from aboue, and the earth from beneath, to seuere thy people. Behold in the presence of so many thousands of people, mine iniquitie shall be discouered, my sinnes shal be opened in ẏ sight of so many Angels, and not my misdædes only, but thoughts and words. Before so many Iudges shall I stand helpless, as haue excelled me in good workes. By so many euidences shall I

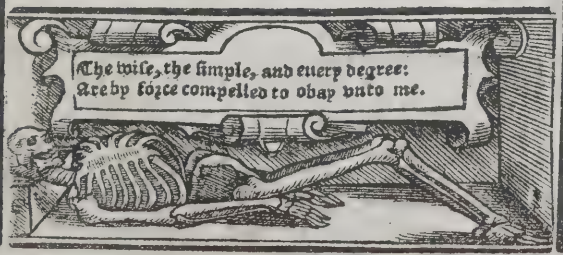






be cast, as haue geuen me example of good life. With so many witnesses shal I be cõuinced as haue admonished me with holesome counsell, and by their vertuous dædes haue bene paterns for me to imitate.

O my Lord I haue not what to alleage: I finde nothing what I should aunswere. And being now in this greuous danger, my cõscience vexeth me: the secrets of my hart wound me: couetousnes hẽmeth me in: pride accuseth: enuy consumeth: concupiscence enflameth: excess corrupteth me: rauine defameth me: drunkennes dryeth me vp: slaunder renteth me in pæces: ambition supplanteth: rapine sharpely rebuketh: dissention cutteth a sunder: anger disturbeth: lightnes maketh me dissolute: faintnes weakneth me: hipocrisie deceiueth: flattery breaketh me: fauour lifteth me vp: but malice doth goare.

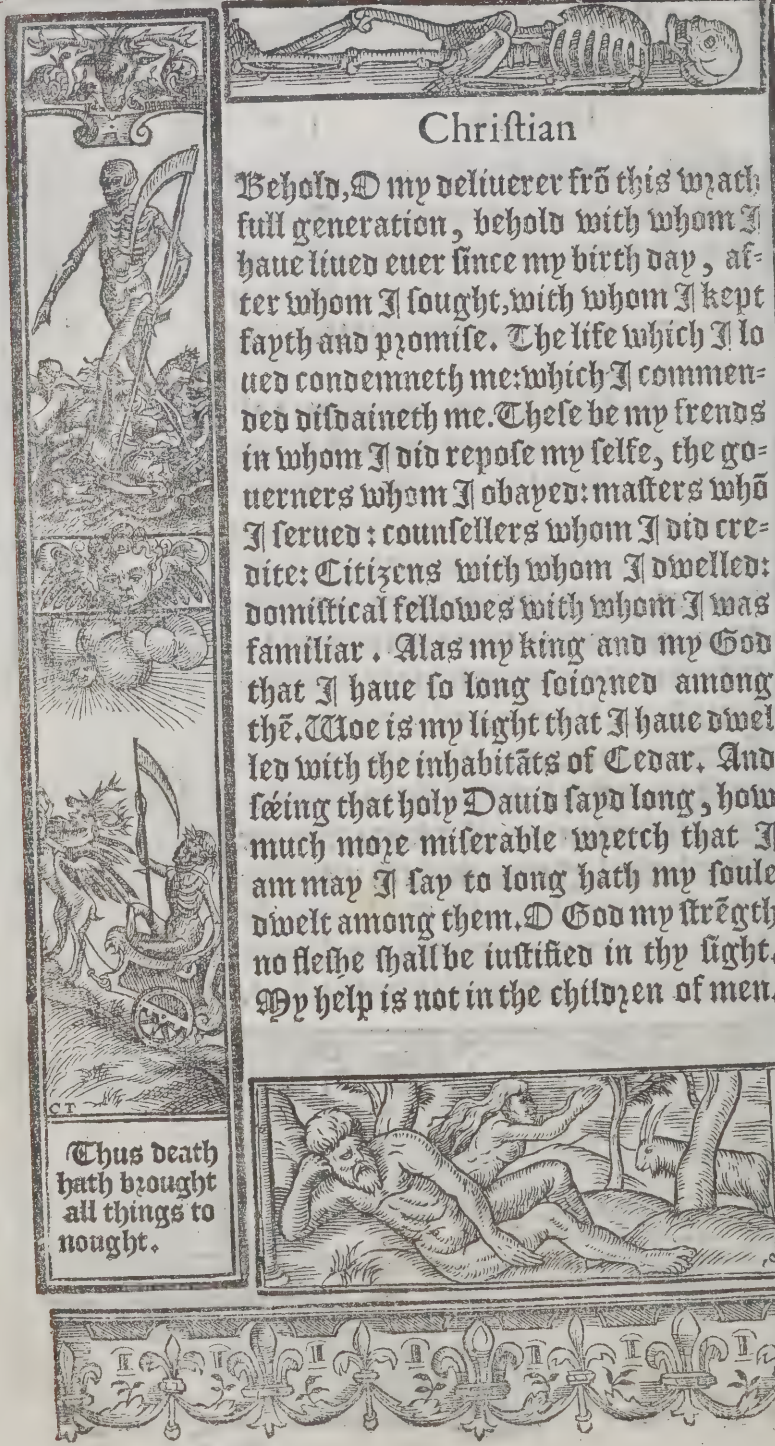




Countreywoman.
Away with butter & chese: For thy life thou must leese.



The Nurse.
Geue suck no more: For I am at the dore.



Thus death hath brought all things to nought.

Christian

Behold, O my deliuerer frō this wrath full generation, behold with whom I haue liued euer since my birth day, after whom I sought, with whom I kept fayth and promise. The life which I loued condemneth me: which I commended disdaineth me. These be my frends in whom I did repose my selfe, the gouerners whom I obayed: masters whō I serued: counsellers whom I did credite: Citizens with whom I dwelled: domistical fellowes with whom I was familiar. Alas my king and my God that I haue so long soiorned among thē. Woe is my light that I haue dwelled with the inhabitāts of Cedar. And seeing that holy Dauid sayd long, how much more miserable wretch that I am may I say to long hath my soule dwelt among them. O God my strēgth no flesh shall be iustified in thy sight. My help is not in the children of men.

Set thy mercy aside, whom shalt thou finde iust when thou iudgest? And except thou iustifie the sinner in thy mercy, who shall be found pure whom thou mayest glorifie? For I beleue O my sauing health that which I haue heard: which of thy mercy to bryng me to repentance the swæt lippes of thy mouth hath spoken, that no man can come to me except my father who sent me draw him. For truly thou hast instructed me, and most fauorably with thy instructiõ hast reformed me. I beseech thée almighty father in thy beloued sonne with all the strength of my hart and minde: I beseech thée O welbeloued sonne of god: I beséech thée O most holy and most cõfortable spirite of God, so leade me that I may hasten to the swéete smelling sauoure of thy precious balmes.

Amen.



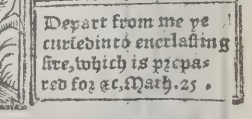








Come ye blessed of my father inherite the kingdome prepared for you, Math. 25.



Depart from me ye cursed into everlasting fire, which is prepared for &c, Math. 25.



The concluſion.

O Lord Ieſus Chriſt, thou king of kings, the great counſell and wiſedome of the father. O thou the greate Shephearde of thy Paſture. O thou righteous Iudge of all Iudges, preſerue our Queen *Elizabeth* long to liue with thy pore Church of England, in health and wealth to thy good pleaſure and will.

Bleſſe thou the wiſedome and pollicy of her counſayle to the ſtrengthening of the ſame thy Church: the tranquilitie of our Queene, and Country: inſpire the Miniſters of thy bleſſed Goſpell, with thy holy ſpirite, that they may be ſauery ſalt to ſeaſon, and bright lights to the way of ſaluation.

Rayſe vp faythfull diſtributers of right and iuſtice to the poore commons of this Realme: diligent and carefull magiſtrates to execute the lawes aright, as they will anſwere before thy tribunall ſeate at the day of iudgement.

Finally to euery of vs thy poore ſheepe, let thy mighty hand & outſtretched arme (O Lord God father of heauen) be ſtill our defence: thy mercy, and louing kindnes in Ieſus Chriſt thy deare ſonne, our ſaluation: thy true and holy word our inſtruction: thy grace and holy ſpirite our comfort and conſolation vnto the end and in the end Amen.

FINIS.

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